

The Open Court

A MONTHLY MAGAZINE

Devoted to the Science of Religion, the Religion of Science, and the Extension of the Religious Parliament Idea

Editor: DR. PAUL CARUS.

Associates: { E. C. HEGELER.
 { MARY CARUS.

VOL. XXII. (No. 6.)

JUNE, 1908.

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CONTENTS:

	PAGE
<i>Frontispiece. Lao-tze in his Desolation.</i> MURATA TANRYÔ.	
<i>The Yahu-Temple in Elephantine.</i> A. KAMPMEIER.	321
<i>Yedonya's Letter Concerning the Yahu-Temple.</i>	324
<i>The Christ-Ideal and the Golden Age.</i> EDITOR.	328
<i>The History of a Strange Case. (Conclusion.)</i> DAVID P. ABBOTT.	340
<i>Unexplained Mystifications.</i> EDITOR.	359
<i>Chinese Art. (Illustrated.)</i> EDITOR.	364
<i>Lao-tze in his Desolation.</i>	376
<i>The Derivation of "Christ."</i> EDITOR.	376
<i>Questions for Psychological Research.</i> JAMES H. HYSLOP.	377
<i>Was Galileo Galilei Tortured?</i> JOHN F. SUBRA.	378
<i>Three-Line Staff for Music Notation.</i> EWING SUMMERS.	379
<i>Book Reviews and Notes.</i>	380

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The Open Court Publishing Company

LONDON: Kegan Paul, Trench, Trübner & Co., Ltd.

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THE MONIST

A QUARTERLY MAGAZINE

Devoted to the Philosophy of Science

Editor: DR. PAUL CARUS.

Associates: { E. C. HEGELER.
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"The Monist" also discusses the Fundamental Problems of Philosophy in their Relations to all the Practical Religious, Ethical and Sociological Questions of the Day.

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THE OPEN COURT PUBLISHING CO.

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LAO TZE IN HIS DESOLATION.

By Murata Tanryō

Le musée de la Ville de Paris

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THE YAHU-TEMPLE IN ELEPHANTINE.

BY THE REV. A. KAMPMEIER.

UNDER this heading Prof. H. Gunkel, formerly of Berlin now of Giessen, publishes a very interesting article in the January number of the *Deutsche Rundschau*. He speaks of the discovery of papyri by Rubensohn last year at Elephantine in upper Egypt. These papyri, written in Aramaic, contain a petition to Bagôhi, governor of Judea, written in the seventeenth year of Darius Nothos (408-407 B. C.). In this petition the priest Yedonya and his colleagues of the Jewish community in Yeb (i. e., Elephantine) beseech the afore-said governor to permit them to rebuild their temple to *Yahu* (this form is used in the papyrus).

They say that their temple had been demolished by Egyptian priests and the governor of Yeb, Waidrang by name, in the fourteenth year of Darius; that this temple had been built even before the Persian invasion; that although Cambyses had destroyed many temples of the Egyptians, he had not destroyed this temple; that three years previously they had written regarding the matter to their master as also to Jochanan, the high-priest in Jerusalem, but had not received any answer. They now repeat the petition and promise to sacrifice to Yahu for the welfare of Bagôhi as also to collect a tax among themselves for him. A sum of money is sent with the petition. They add, that they have also written regarding the matter to Delaya and Shelemya, the sons of Saneballat.

A translation of the full text is given by Professor Gunkel, and an English version may be found on another page of this issue of *The Open Court*. Commenting on this discovery, Professor Gunkel writes substantially as follows:

In the address to the Persian governor they call their God "God of Heaven" (exactly as in Ezra, Nehemiah and Daniel). The

Jews in this way strive to make their religion intelligible to the Gentiles and maintain that their God is the same as the "highest" God of other peoples. Especially is this done in dealing with the Persians, who prayed to a "god of heaven." In this way the Jews try to gain advantages for their religion.

Many Jews had settled in Egypt long before this petition, not only at the time of the fall of Jerusalem in 586 B. C., when many of their number fled to Egypt, as the Bible tells us, but even before that time, contrary to Deuteronomy xvii. 16, which forbade a return to Egypt, and agreeing with Deut. xxviii. 68, which speaks of Jews selling themselves as bondsmen in Egypt. This would agree with the Aristeas-letter (which speaks of the origin of the Septuagint) in which the statement is made, that Psammetich (594-89 B. C.) had used Jewish soldiers as allies against the Ethiopians. (Yeb was a fortress and garrison on the confines of Egypt). Isaiah xix also mentions five cities in Egypt speaking the language of Canaan, and an altar to Yahveh in the midst of Egypt, and a pillar to Yahveh at its border, etc.

According to the petition the temple in Yeb must have been of no mean kind. It is built of granite blocks from Syene and cedars from Lebanon. It has five doors and not *one* as the Solomonic, and is not built according to the plan of the latter. Moreover, the Hebrews in Yeb did not heed the command said to be given by Moses, not to worship Yahveh in any other place than the one chosen by Yahveh in Canaan. The silence of the high priest Jochanan in Jerusalem, to whom the matter in Yeb had been presented three years before the writing of the discovered petition, is also significant. Evidently the Judean priesthood did not want the absolute rights of the Jerusalemic temple to be in the least curtailed. It had been the center of the worship of Yahveh in Canaan and in the whole then existing world according to Judean priestly views, since the days of king Josiah. Perhaps the Judean priesthood even saw in the destruction of the temple at Yeb a divine punishment.

Very significant is the remark in the petition that this time the sons of Sanballat have been notified of the matter. As is well known from the book of Nehemiah, Sanballat had formerly been Persian governor in Palestine, and had a son-in-law belonging to the high priest's family in Jerusalem. Since he had a foreign wife he was driven away by Nehemiah in the great cleansing process undertaken by the latter in regard to marriages with strange women, and according to Josephus, became the high priest of the Samaritan temple on Mt. Gerizim. To the sons of that Sanballat, who were

therefore evidently men of importance in Palestine, the Hebrews in Yeb also refer the matter regarding their temple. The Hebrews in Yeb were likewise not so particular and fanatical in regard to marrying strange women as the Judaic priesthood commanded. For according to another document, found at Assuan some time ago, but coming originally also from Elephantine and relating to private business matters of Hebrews in Yeb, intermarriages between Hebrews and Egyptians are clearly proven. Very probably the destruction of the Yahu-temple in Yeb was due to the hatred of the Egyptian priests who saw their religion lose in power because some members became Hebrew converts in consequence of intermarriage.

The Egyptian priests are not called "priests" in the petition, but a contemptuous term is used for them, which Professor Gunkel represents by the German word *Pfaffe*.

This document is a further clear proof that the traditional conception of Israelitic history as we have it throughout the Bible, dating all ecclesiastical and social customs and laws back to Moses, is written entirely from the standpoint of the later *Judaic* priesthood, who strove for the dominating influence among their people. I may add that the petition was successful.

YEDONYA'S LETTER CONCERNING THE YAHU TEMPLE.¹

[With regard to the discovery of this important document we refer our readers to the article by the Rev. A. Kampmeier in this number of *The Open Court*. This papyrus is a striking justification of the work of Old Testament higher critics, proving their conclusions to be correct with special reference to the reform of the priestly party. We learn from it that a temple of Yahu (also transcribed *Yahveh*, our "Jehovah") existed in the outskirts of Upper Egypt, that here sacrifices were offered which according to the Deuteronomic Law should be limited to the temple at Jerusalem, and that this temple was not built according to the rules laid down in the Levite Law ascribed to Moses. It further throws light on the habits and institutions of the Jews in the Dispersion and indicates that their mode of living was not as rigorous as after the priestly reform.

Strange to say that even at this time there existed an animosity among the Gentiles against the Jews, who were however protected by the central government of the Persian Empire. The hatred of the Egyptians was so intense that in the absence of the Persian governor they destroyed and plundered the Jewish temple. The malefactors were severely punished but the Jews had difficulty in procuring permission to rebuild the temple.

Yedonya's letter throws light on the Samaritan schism which was caused by the marriage of the son of the high priest of Jerusalem to the daughter of a Persian governor in Palestine. When forced to withdraw from Jerusalem he was powerful enough to establish an independent priesthood in the ancient sanctuary of Israel at Samaria, more ancient even than the temple at Jerusalem. Thus in one aspect the Samaritans represent a younger faction than the Jerusalemite Jews, but on the other hand they have utilized some older traditions and preserved the less nationalistic spirit of Israel's religion before the priestly reform.

Other documents found together with the present letter allow us an insight into the civilization and institutions of the age. They show that there were some wealthy men among the Jewish congregations, and it appears that the whole colony was prosperous. The temple utensils were of gold and bore the same names as those of Jerusalem. Jews intermarried with Gentiles, and

¹The present English version has been made by Lydia G. Robinson after the German translation of Karl Eduard Sachau of Berlin with a consideration of Gunkel's article on the subject in the *Deutsche Rundschau* for Jan. 1908, and Dr. S. R. Driver's English version.

it appears that Gentiles who thus entered into the Jewish congregation adopted Jewish names.—ED.]

TO our Lord Bagôhi of Judah, [from] thy servant Yedonya together with his colleagues, the priests in the fortress of Yeb [Elephantine].

May our Lord, the God of Heaven, richly vouchsafe his blessing for all time! May he grant thee grace in the sight of King Darius and the princes of the royal house a thousandfold more plenteously than now, and give thee long life! Be blessed and in good health for ever more!

Now thus speak thy servants, Yedonya and his colleagues: In the month of Tammuz in the fourteenth year of King Darius when Arsham had departed and had journeyed to the King, the priests [*Pfaffen*] of the god Chnub [*Anubis*] in the fortress of Yeb formed a conspiracy with Waidrang who was in command here, that the temple of the god Yahu in the fortress of Yeb should be destroyed.²

Thereupon this Waidrang, a Lechite,³ sent letters to his son Nephâyân who was in command of the fortress Syene⁴ [saying], "The temple in the fortress of Yeb must be destroyed."

Thereupon Nephâyân brought in Egyptian and other troops; together with their. . .⁵ they came to the fortress Yeb, broke into this temple and razed it to the ground.

The stone columns that were there they shattered. It also befell that five stone gates built of hewn stone, which were in this temple, they destroyed. Only the swinging doors were left standing and the bronze hinges of these doors. The roof composed entirely of cedar beams, together with all the rest of the walls(?) and everything else that was there, they burned with fire. The bowls of gold and silver and the utensils that were in this temple,—everything they pillaged and appropriated to themselves.

But in the days of the kings of Egypt our fathers had already built this temple in the fortress of Yeb, but when Cambyses invaded Egypt he found this temple already erected; and though he tore down all the temples of the gods of Egypt, no one harmed anything in this temple.

² Here Dr. Driver's version reads "removed thence," but Sachau's rendering, *vernichtet*, seems to correspond better with the context.

³ This word seems to have puzzled the translators. Sachau reads, *ein Lechiter*, Dr. Driver suggests "the accursed," and both query the word.

⁴ Assuan.

⁵ Dr. Driver suggests "mattocks" here, as an afterthought, although he too left a blank in his version which appeared in *The Guardian*.

After they [Waidrang and the priests of Chnûb] had accomplished this, we clothed ourselves and our wives and children in sackcloth, and fasted and prayed to Yahu, the Lord of Heaven, who gave us an answer in this very Calibite⁶ Waidrang: the buckles⁷ have been taken from his feet; all the treasures which he acquired are lost; and all the men who have wished evil against this temple are slain. These things we have observed [with joy⁸].

Once before, when this misfortune came upon us, we sent a writing to our Lord and likewise to Jehochânân the High Priest and his colleagues, the priests of Jerusalem; and to his brother, Ostân (i. e., 'Anâni)⁹ and to the elders of the Jews. But they have sent us back no letter.

And from the day of Tammuz in the fourteenth year of King Darius to this day we wear sackcloth and fast. Our wives are become like widows. We have not anointed ourselves with oil nor drunk wine. Nor from that time until the present day in the seventeenth year of King Darius have meal offerings, and frankincense or burnt-offerings been offered in this temple.

Therefore now thus speak thy servants, Yedonya and his colleagues, and all the Jews who are citizens of Yeb: If it seems good to our Lord, take heed for this temple to build it again, since it is not permitted to us to build it again. Think of those here in Egypt who have received thy benefits and mercies. Let a communication be sent by thee to them with reference to that temple of the god Yahu, to build it again in the fortress of Yeb just as it was before.

Then will meal offerings, frankincense and burnt-offerings be sacrificed upon the altar of the god Yahu in thy name. And we will pray for thee at all times, we and our women and children and all the Jews of this place, when this shall have been done, until this temple is built again.

And a share shall be given thee before Yahu the God of Heaven from every one who brings to Him a burnt-offering and sacrifices unto the value of one thousand talents (*Kukr*) of silver.

And as to the gold, we have sent a message and communication about it.

All these things we have communicated in writing in our own

⁶This may be another epithet applied to Waidrang. Sachau queries *Kalibbite* and Dr. Driver leaves a blank.

⁷Both translators query 'his word. Dr. Driver translates it by "chain" with "of office" added in parentheses, but "buckles" seems more reasonable.

⁸Dr. Driver here uses the Biblical expression "and we have seen (our desire) upon them."

⁹Dr. Driver suggests that this may be "of Anani" instead of in apposition.

names to Delâyâ and Shelemya, the sons of Sanballat, the governor of Samaria. Arsham has known nothing of all this which has befallen us.

On the twentieth of Marcheshvân [November] in the seventeenth year of King Darius.

* * *

Memorandum of what Bagôhî and Delâyâ, Sanballat's elder son, have told me. Memorandum as follows:

It rests with thee to give orders in Egypt before Arsham about the altar-house of the God of Heaven which had been built in the fortress of Yeb before our time, before Cambyses, which Waidrang, this Lechite (?) had destroyed in the fourteenth year of King Darius, that it should be built again in its place as it formerly stood. Meal-offerings and frankincense shall be offered upon this altar just as used to be done in days gone by.

THE CHRIST-IDEAL AND THE GOLDEN AGE.

BY THE EDITOR.

[In an editorial article in the April number on "Some Problems of Modern Theology," reference was made to a poem by Virgil greeting "the birth of a saviour-child in the language of a prophet, which greatly resembles the sentiment with which the nativity of Christ might have been hailed by the Christians." At the time we thought the poem sufficiently known simply to mention the fact, but since this seems not to be the case we will here discuss the subject more fully and publish a translation of it in its original meter.]

VIRGIL'S Fourth Eclogue has been considered by many Christians as a prophecy of the advent of Christ, and certainly it might as well be so understood as many of the passages in the Old Testament which are quoted in Matthew. It is true that the child to whom this poem was addressed, whosoever he may have been, did not fulfil the expectations in the sense in which they were meant, but the same is also true of the Old Testament prophecies. In the sense in which they were meant they have never been fulfilled. The Christian interpretation has been superimposed and does violence to the meaning of the passages quoted. This method of interpretation was deemed legitimate in those days and we too follow the same method to-day when we see the past in the light of the present that has developed from it, speaking of leaders of progress as having "builded better than they knew."

Virgil's Eclogue is remarkable in showing how widespread was the idea of a saviour who should come to bring peace on earth and restore the golden age. Oracles to that purpose were afloat, and Virgil himself refers to verses of the Cumaean Sybil whose dicta were considered as a divine revelation even among Christians.¹ The

¹ From Conington's edition of Virgil we quote the following note:

"The original Sibylline books having been destroyed in the burning of the Capitol in Sulla's time, the senate ordered a collection of Sibylline verses to be made in the various towns of Italy and Greece. After a critical examination about a thousand lines were retained as genuine, and preserved with the same formality as the lost volumes. Varro however tells us (Dionys.

civil wars, with their disturbance of commerce and much unnecessary bloodshed had caused great unrest. The world was longing for the strong hand of a just ruler with whom the Golden Age of Saturn would return. The Astraea, the celestial virgin who had been living among men on earth in the times of primitive innocence, but had withdrawn to the heavens where she became visible as the constellation of Virgo, will descend to earth, and with her a general era of goodwill and patriarchal virtue will be restored.

Our poem can be definitely dated; it is dedicated to Pollio and expressly refers to the year of his consulate in the words *te consule*.

Pollio was one of the great influential men at the time of the civil wars and had been Virgil's patron and friend. At the time of his consulate in 40 B. C. the political situation was greatly improved, for it seemed that at last peace would be established. We may infer from the poem itself that a child either was expected or had actually just been born in the family of Pollio during the same year, but it is impossible to make any further definite statement. Prof. John Conington in his English edition of Virgil's works thus sums up the historical question so far as its details can be ascertained (p. 505):

"The date is fixed to the year 714, when Pollio was consul and assisted in negotiating the peace of Brundisium. The hero of the poem is a child born, or to be born, in this auspicious year, who is gradually to perfect the restoration then beginning. It is difficult to say who the child was, for the simple reason that Virgil's anticipations were never fulfilled. It is not certain that the child was ever born: it is certain that, if born, he did not become the regenerator of his time. On the other hand, there is considerable scope for conjecturing who he may have been. Pollio himself had two sons born about this period: the treaty was solemnized by the marriage of Antonius with Octavia, and the union of Octavianus with Scribonia had taken place not long before. The most ancient commentators, if we may judge by the notes in Macrobius (S. 3. 7. 1.) Servius, and the Berne scholia, were not agreed whether the poem was to be referred to Octavianus, or to one or other of Pollio's sons. One of these, called Saloninus, from his father's capture of Salona in Dalmatia, died in his infancy, while the other, C. Asinius Gallus, who is said to have spoken of himself to Asconius Pedianus as the person meant, lived to be discussed by Augustus as his possible successor (Tac. A. 1. 13), and finally fell a victim to the jealousy of Tiberius (*ib.* 6. 23). Octavianus's marriage issued in the birth of Julia: Octavia's child, if it was ever born, was the child not of Antonius, but of Marcellus, her former husband,

Halic. Antiq. R. 4. 62) that some spurious ones were introduced, which might be detected by their acrostich character; and this test was employed by Cicero (De Div. 2. 54) to disprove a professedly Sibylline prediction brought forward by those who wished to make Cæsar king. Later we find that forgeries of the kind had become common, private persons pretending to have oracles in their possession, and the matter was accordingly twice publicly investigated under Augustus (Suet. Aug. 31), and under Tiberius (Tac. A. 6. 12). Of the precise oracle to which Virgil refers nothing seems to be known."

by whom she was pregnant at the time of her second marriage. Any of these births, so far as we can see, may have appeared at the time to a courtly or enthusiastic poet a sufficient center round which to group the hopes already assumed to be rising in men's minds, and though the next three years may have made a difference in this respect, the poem would still continue to be in its general features the embodiment of a feeling not yet extinguished, and as such might well be published along with the other Eclogues. The peace of Brundisium itself was not so much the cause of this enthusiasm as the occasion of its manifestation—the partial satisfaction of a yearning which had long been felt, not merely the transient awakening of desires hitherto dormant. How far such hopes may have been connected with the expectation of a Messiah opens a wide question. The coincidence between Virgil's language and that of the Old Testament prophets is sufficiently striking; but it may be doubted whether Virgil uses any image to which a classical parallel cannot be found."

The reader will observe that at the end of the poem Virgil expresses his desire to live to sing the glory of his hero, and it is interesting to notice this parallelism with the Simeon story of the Gospel. It is an instance of an independent origin of a similar expression of sentiment under similar conditions. The Buddha child is thus greeted by a *rishi*, a Brahman prophet, Christ by Simeon, and this Roman babe by Virgil.

We have quoted for the information of the reader all that can be known about the child whom Virgil addresses in his poem, although nothing can be more indifferent to us at the present time, because the prophecy has not been fulfilled as it was meant. The main interest of this Eclogue consists not in the political situation of Rome in the year 714 (40 B. C.) but in the expectation of a saviour among the people of the Roman Empire. To be sure the ideal of Virgil is not a suffering Jesus who dies on the cross for the sins of mankind, but a valiant god-incarnation after the prototype of such heroes as Heracles, Jason, Perseus, etc., and it is true, as Professor Conington says, that Virgil "uses no image to which a classical parallel cannot be found."

How general these ideas of a saviour of mankind were in the days of Augustus may also be seen from the writings of Seneca who has actually been claimed for a Christian, and a plausible case has been made out to assume that he must have been a personal friend of St. Paul.

Tertullian speaks of Seneca as "often our own" (*sæpe noster*) while Lactantius looks upon him as a pagan who might have become a Christian. "If some one had instructed him," Lactantius said, "he would surely have held Zeno and his teacher Sotion in contempt." St. Augustine and St. Jerome mention letters of Seneca addressed

to St. Paul, and Jerome does not hesitate to count Seneca among the saints. A legend of the end of the fourth century that is ascribed to a certain Linus, and describes the "Passion of Peter and Paul," narrates details of a secret intercourse between Paul and Seneca. Although the latter is not mentioned by name, his personality is plainly indicated by being called the tutor of the emperor (*institutor imperatoris* and *quidam magister Cæsaris*). The letters of Seneca to St. Paul which were known to Jerome and Augustine seem to be hopelessly lost, but the subject was too tempting for writers of pious fiction not to take it up again, and in the beginning of the Middle Ages, presumably in the time of the Merovingians, another attempt was made to offer to the Christian world a correspondence between St. Paul and Seneca, but the crudeness of the style at once betrays the forgery. It consists of fourteen letters which have been incorporated by Hase as an Appendix to his edition of Seneca, and were edited by Kraus and Westerbürg in a separate and critical text edition.

Seneca continued to be regarded as a Christian during the Middle Ages; the Synod of Tours, for instance, cites him like a Church Father as a Christian authority. Not until the days of the Reformation was Seneca reclaimed for paganism by Erasmus and the humanists. Even to-day the idea is still upheld that Seneca was secretly a Christian, and the statement has been made that evidences were not forthcoming only because the philosopher did not dare to speak out boldly.² Xaver Kraus, however, calls attention to the fact that if Seneca had been a Christian he would at least in his last moments before his death have given some expression of his faith.

If Seneca had been a Christian he would not have used pagan terminology, he would not have spoken of Jupiter when he meant God, nor of Hercules when he meant the Saviour. He says of Hercules, for instance, (De Benef. I, 14):

"Hercules never gained victories for himself. He wandered through the circle of the earth, not as a conqueror, but as a protector. What, indeed, should the enemy of the wicked, the defensor of the good, the peacebringer, conquer for himself on land or sea!"

Such ideas of a god-man were common among pagans, as may be seen from Epictetus who insists on the divine sonship of Hercules saying (III, 24):

² So e. g., Johannes Kreyher in his *L. Annaeus Seneca und seine Beziehung zum Urchristentum*. Cf. also *Lucius Annaeus Seneca und das Christentum* by Michael Baumgarten.

"He knew that no man is an orphan, but that there is a father always and constantly for all of them. He had not only heard the words that Zeus was the father of men, but he regarded him as his own father and called him such; and looking up to him he did what Zeus did. Therefore he could live happily everywhere."

With the same reasons and the same arguments that would make Seneca a Christian we can claim not only Epictetus but also Marcus Aurelius and even Plato and other pre-Christian philosophers. The fact is that the underlying philosophy of Christianity, or rather of the new religion that was to appear, gradually assumed a more and more definite shape.

Seneca was no more a Christian than Virgil, but this much is true that both were imbued with the spirit of the age in which a universal religion such as Christianity was preparing itself.

The very existence of Virgil's Eclogue which antedates the Christian era proves the existence of the saviour ideal, and historians recognize more and more that this ideal has made Christianity and has also influenced the spirit in which the story of Jesus was written in the Gospels.

We have prepared a translation in the meter of the original so as to give approximately the same impression that the Latin verses must have made on the Roman reader in Virgil's time.

O ye Sicilian Muses,³ let higher your strains be and grander.
Tamarisks do not please all, nor a song of the vineyards, the lowly.
Take we our theme from the woods, let the woods of the consul be worthy.

Now comes the era described in the verse of the Sybil of Cumae,
And from the beginning is started again the great order of ages,
Now does the virgin return, the Saturnian Kingdom appeareth;
Now from the heavens on high is descending a new generation

Bless him the infant with whom discontinues the era of iron;
Bless him with whom will arise the new race that is gloriously golden,
Bless, chaste Lucina,⁴ the boy; now reigneth thy brother Apollo.

Now is beginning this wonderful age while thou rulest as consul.
Pollio under thy sway, in thy year, the great months are proceeding.
Thou art the leader, and traces of crime that are not yet abolished
Will be forever removed, and the earth will be freed from its terror.
But that boy will partake of the life of the gods, he will meet them,
Meet all the heroes; and he will in turn by the gods be beholden.
Over a pacified world will he rule patriarchic in virtue.

³ Idyllic poetry was treated for the first time by Theocritus, the Sicilian, and the scenes described by him are placed in his home. Hence the divinities that inspire the Eclogues are addressed as Sicilian Muses.

⁴ Artemis, or Diana.

First will the earth without culture, dear boy, bring thee gifts for thy childhood,
 Vines of green ivy, and ladygloves lovely with wonderful fragrance;
 Mixed with the cheerful acanthus will grow Colocasian* lilies.
 Goats will return by themselves to our homesteads with udders distended,
 Nor any longer our cattle shall fear huge terrible lions,
 Yea, at the cradle for thee there shall blossom the sweetest of flowers.
 Then will the serpent die out, and the herbs disappear that bear poison,
 While the Assyrian spikenard will thrive in most bountiful plenty.
 But when the age thou attainest to read of the deeds of thy fathers,
 And of the heroes, and when thou beginnest to know what is virtue,
 Then will the ripening ears of the fields by and by turn to yellow.
 Then will be found the luxurious grape upon briers and brambles,
 And the hard oaks will be dripping with honey, like dew in the morning.

Yet some traces remain of the ancient insidious vices
 Which will induce bold sailors the ocean to dare. It will prompt us
 Walls round the cities to build and to cleave our acres with furrows.
 Then will another ship Argo, well steered by a helmsman like Tiphys,
 Carry new heroes to Colchis and other great wars are expected.
 Then against Troy will be sent for a second time mighty Achilles.
 Afterwards when thine age has endowed thee with vigorous manhood,
 Sailors no longer will sail on the sea, for no ships will be needed
 For an exchange of our goods. For all produce will grow in each country.
 Neither the soil will be tilled with the hoe, nor the grape vine need pruning;
 Even the bullocks will stray from the plow set free by the farmer.
 Wool will no longer be died to exhibit the various colors,
 For in the meadows the ram will himself grow a fleece that is sometimes
 Reddish like purple and sometimes will turn into yellow like saffron.
 Lambs when they feed, of themselves will be dized in hues that are
 scarlet.
 "Thus," said the Parcae in concert addressing their spindles, according
 To the eternal decree of the fates: "Run on, oh ye ages!"

Deign to accept,—for the time is fulfilled,—the illustrious honors,
 Thou, O loved offspring of gods, O son of great Jove, the Almighty.
 See how the world toward thee with its ponderous mass is inclining,
 See all the countries, the tracts of the sea, and the depth of the heaven,
 See how they hail the arrival, they all, of the age that is coming.

Oh that my life for the future would last but sufficiently longer,
 Also my spirit, that I thy glory might praise in my verses;
 Neither should Orpheus the Thracian, nor Linus excel me in singing,
 E'en though the former were helped by his mother, the last by his father,
 Son of Calliope, Orpheus, and Linus, the son of Apollo.

* Concerning this flower W. Robertson Smith says: "By the sacred river Belus grew the colocasium plants by which Heracles was healed after his conflict with the Hydra, and the roots continued to be used as a cure for bad sores." See Claudius Iolaus, *ap.* Steph. Byz. *s. v.* "Ακη.

Even if Pan would contest and Arcadians acted as umpires!
 Even God Pan (may Arcadians judge!) will confess to be beaten.

Show, little boy, by thy smile that already thou knowest thy mother
 Who for thy sake hath endured ten months⁵ of solicitous trouble.
 Smile, little infant! on Thee have not yet been smiling thy parents,
 Nor hast thou dined with the gods, nor been wedded as yet to a goddess.

Seneca embodies the matured philosophical spirit of his age which appears so Christian to Christians, and Virgil exhibits a Messianic hope which, though couched in pagan terms, is quite Christian in sentiment. Nor are these authors exceptions, for we find the same ideas at that time prevailing everywhere in the Roman Empire. As further evidence we will quote passages from some public documents which date back to the time of Augustus celebrating him as the source of universal welfare,⁶ the Saviour of mankind, as a god with whose birthday a new era commences, which brings us the Gospel (the *evangelion*), consisting in peace on earth and a universal goodwill among men. The very words are either the same as those used in the Christian Gospels or quite similar, or even stronger.

The documents to which we refer are inscriptions (recently discovered in several cities of Asia Minor) of which those of Priene, Halicarnassus, Apameia and Eumeneia are best preserved and have received most attention. They proclaim the introduction of the Julian calendar reform, which among other things ordains that the birthday of Augustus (Sept. 23) shall be celebrated as the New Year's festival.⁷

We quote the following remarkable passage from the inscription of Priene:

"Since Providence⁸ which ordains all things in our life, has restored enterprise and love of honor, it has accomplished for [our] life the most per-

⁵ It is interesting to notice that the time of gestation is explicitly stated to be ten months, which should be compared with the birth story of the Buddha which in Mr. Henry Clarke Warren's translation (p. 45) reads thus: "Now other women sometimes fall short of and sometimes run over the term of ten lunar months... but not so the mother of a future Buddha. She carries the future Buddha in her womb for just ten months."

The coincidence of this parallelism is purely accidental, but remarkably interesting.

⁶ τὸ κοινὸν πάντων εὐτύχημα. The last word belongs to that group of auspicious designations beginning with the particle εὐ, meaning "well," but it has no parallel in our gospel language. It might briefly be translated "bliss."

⁷ For details see the essay by Mommsen and Wilamowitz-Möllendorff, entitled "Die Einführung des asiatischen Kalenders," published in *Mith. des Kaiserl. deutschen arch. Instituts, Athen*, Abh. 1899, Vol. XXIV, p. 275 ff.

⁸ πρόνοια.

fect thing by producing the August One,⁹ whom it has filled with virtue for the welfare¹⁰ of the people; having sent him to us and ours as a Saviour.¹¹ who should stop war and ordain all things. Having appeared, however, the Cæsar¹² has fulfilled the hope of prophecies, since he has not only outdone the benefactors who had come before him, but also has not left to future ones the hope of doing better; the birthday of this God has become through him a beginning of the good tidings".¹³

The inscription of Halicarnassus contains the same ideas expressed in other words. We quote from it the following sentences:

"Since the eternal and immortal nature of the All has in grace¹⁴ given to men the greatest good in addition to excellent bounties, having brought forth Cæsar, the August One, for our happiness,—a father of his own country, the divine Roma, and a fatherly Zeus and Saviour of the whole race of men, for which Providence has not only fulfilled but even outdone the prayers of all. For pacified is the earth and the sea; the cities flourish, there is love of order, concord, good fellowship, prosperity and abundance of everything good. With useful hopes for the future, and good feeling toward the present, mankind is filled."

The good tidings that the golden age had returned under the government of a divine man who ruled the world from its capital, Rome, spread beyond the confines of the Roman Empire and reached Parthia where, as we know, Ahura Mazda, the Lord Omniscient, was worshiped. The Parthians were Mithraists; they believed that God would send a divine mediator called Mithras who would be born from a pure virgin and establish the kingdom of righteousness on earth. He would sit in judgment to separate the good and the bad. The dead would rise from their graves with spiritual bodies that would throw no shadow, and the living would be transfigured. Then peace would reign forever and all misery would be abolished. Now we learn from Pliny the Elder (23-79 A. D.) of a visit which Tiridates, King of Parthia paid to Nero. Having heard that the prosperity of the Roman Empire was due to the appearance of a divine incarnation, an august personality, who reigned under the

⁹ τὸν Σεβαστόν, venerable, majestic, worshipful. A translation of the Latin "Augustus," which is originally a title, not a name.

¹⁰ εὐεργεσία, i. e., well-doing, or well working, rendered in the dictionary "good service, a good deed, kindness, bounty, benefit." This word is similar to the Gospel term εὐδοξία, translated "good will" in our Bible. But the former is stronger than the latter; the latter denotes "well-meaning" while the former means "well-doing."

¹¹ Σωτήρ, the same word that is applied to Jesus as a synonym of Christ.

¹² ὁ Καῖσαρ. The name of Cæsar has here become a title.

¹³ In Greek εὐαγγέλιον, the same term which is used in the New Testament, meaning "gospel."

¹⁴ ἐχαρίσατο, derived from χάρις, which means "grace."

name and title of Cæsar, he left his home and proceeded to Italy for the sake of worshipping this great god-man and surrendering to him the kingdom of Parthia.



THE MITHRAIC SACRAMENT.

The report preserved by Pliny (*Nat. Hist.* XXX, 16) reads as follows:

“Tiridates the magus had come to him [the emperor]...He had taken with him Magi and had him initiated into the magic meal [viz., the Mithraistic Lord’s Supper]. Yet while he gave back to him his kingdom, he [the emperor] could not receive from him his art.”

We know through Justin Martyr that the Mithraists celebrated a sacrament, which to all appearance was the same as the Lord's Supper of the Christians, and on one of the Mithraic monuments we see an altar on which are placed the eucharist cups and the holy wafers bearing a cross. Justin refers to the Mithraic sacrament as well known to his readers and expressly speaks of the ceremony as "the same" as that of the Christians, only he claims that evil spirits had here as in so many other instances imitated the divine institutions of Christianity. We learn from the Avesta that the sacred cakes and the hallowed cup were taken for the sake of nourishing the resurrection body, and we must assume that Tiridates, wishing the Roman Emperor to take part in the blessings of his religion, celebrated the sacrament with him. He did not know Nero, and the Romans seemed to think that the Mithraic sacrament conveyed some magic power on those who partook of it. We can imagine that both parties were mistaken in each other. How little did Tiridates know Nero, and Pliny informs us that the ceremony of the magic meal brought no special benefit to the Emperor.

Dio Cassius mentions the same incident in Nero's life, but he expressly states that Tiridates came because he recognized Mithras in the Roman Emperor. When he appeared before the Emperor, Dio Cassius reports that he addressed him with the words: "I came to thee, as to my God, in order to worship thee as the Mithras."¹⁵

There is no cogent reason to assume that the story of the magi as told in the Gospel according to Luke, was invented in imitation of the visit of Tiridates to Nero, although the similarity of the two reports is remarkable; and it is, to say the least, a very strange coincidence that Tiridates returned home by another way than the one by which he came,¹⁶ just as the magi did after they had worshipped the Christ child.

If we but bear in mind that the followers of Zoroaster expected a saviour (*saoshyant*) we can easily understand that the Christian Gospel writer was anxious to point out that their expectation was fulfilled in Jesus and that this fact had been recognized by the magi who had seen his star at the time of his birth. The Arabic Gospel of the Infancy even states that Zoroaster had foretold the birth of Christ,¹⁷ and Prof. Lawrence H. Mills has recently translated a "Hymn of Zarathushtra" which is the Prophet's "Greeting to an expected champion."

¹⁵ ἦλθον τε πρὸς σέ τὸν ἐμὸν θεόν, προσκυνήσων σε, ὡς καὶ τὸν Μίθραν. XLIII, 5.

¹⁶ οὐχ ἧπερ ἦλθε.

¹⁷ Chapter vii: "As Zerdusht had predicted."

And what do all these facts prove? Virgil's hymn hailing the return of the golden age, Seneca's pagan philosophy permeated with Christian sentiments, and in the beginning of the Christian era, the general expectation of a Saviour who would establish peace and goodwill;—all these things prove that a new religion was preparing itself in whose center would stand the figure of the God-man, the Saviour, the Lord, who is the vicegerent of God on earth. The Christ idea is older than the story of Jesus, and the latter was edited and re-edited until it incorporated all the features of the former and so met the requirements of the age. In St. Paul's day there was still a teacher who "was instructed in the way of the Lord," i. e., the Saviour, or the Christ, or rather the Christ-ideal. We read of Apollos* that "being fervent in the spirit he spake and taught diligently the things of the Lord, knowing only the baptism of John"—which means that he knew nothing of Jesus. This man was an Alexandrian Jew who was converted by Aquila and Priscilla to the Christianity of Paul which taught that Jesus was the Christ.

We have quoted the passage before,¹⁸ but we call attention to it again in connection with the facts which prove that the Saviour idea, the term "Christ," and even definite doctrines concerning Christ are pre-Christian; they existed before Jesus was born. We must assume that Paul too had taught a definite doctrine about the Christ before his conversion; and his views may have been very much like those of Apollos. Paul's conversion consisted simply in the idea which came upon him like a flash of lightning, that all his conceptions of Christ could be applied to Jesus, that the majesty of his divine nature was well set forth in his deepest humiliation, his death on the cross, "wherefore God hath highly exalted him and given him a name which is above every name."¹⁹

Christianity is a great historic movement which was bound to come in one way or another. Jesus is not the founder of Christianity but he has been adopted by Christians as their Christ. Christianity, or a religion such as Christianity, would have originated even if Jesus had never existed, and also if this growing faith of a god-man that would be worshiped as the Saviour of mankind had been linked to some other personality than Jesus; to the mythical person of Mithras; to some Brahman Avatar like Krishna; to the sage of India, Buddha; or Apollonius of Tyana, the repre-

* Acts xviii. 25.

¹⁸ See *Open Court* for February, 1908, "Christ and Christians," p. 113.

¹⁹ Philippians ii. 5-11.

sentative of an idealized paganism. It would have made a difference in many details if another than Jesus had been chosen as the Christ. In place of a retrospect upon Judaism with its Hebrew literature as the mother of Christianity we would look upon some other sacred canon; but in all essentials, in doctrine as well as in moral ideals, we would have had the same religion. Probably, too, we would have passed through the same aberrations: a dualistic interpretation of the soul, belief in supernaturalism and miracles, the establishment of a priestly hierarchy with its seat in Rome, the Medieval struggle between the secular and the ecclesiastical powers, and even the horrors of the Inquisition and witch persecution. But the final result would have been the same. Science would at last have dispersed the fog of superstition and any other kind of Christianity would also have liberated itself from the shackles of dogmatism. All accidentals are transient, but the ideal so far as it is founded on truth is eternal.

THE HISTORY OF A STRANGE CASE.

A STUDY IN OCCULTISM.

BY DAVID P. ABBOTT.

[CONCLUDED.]

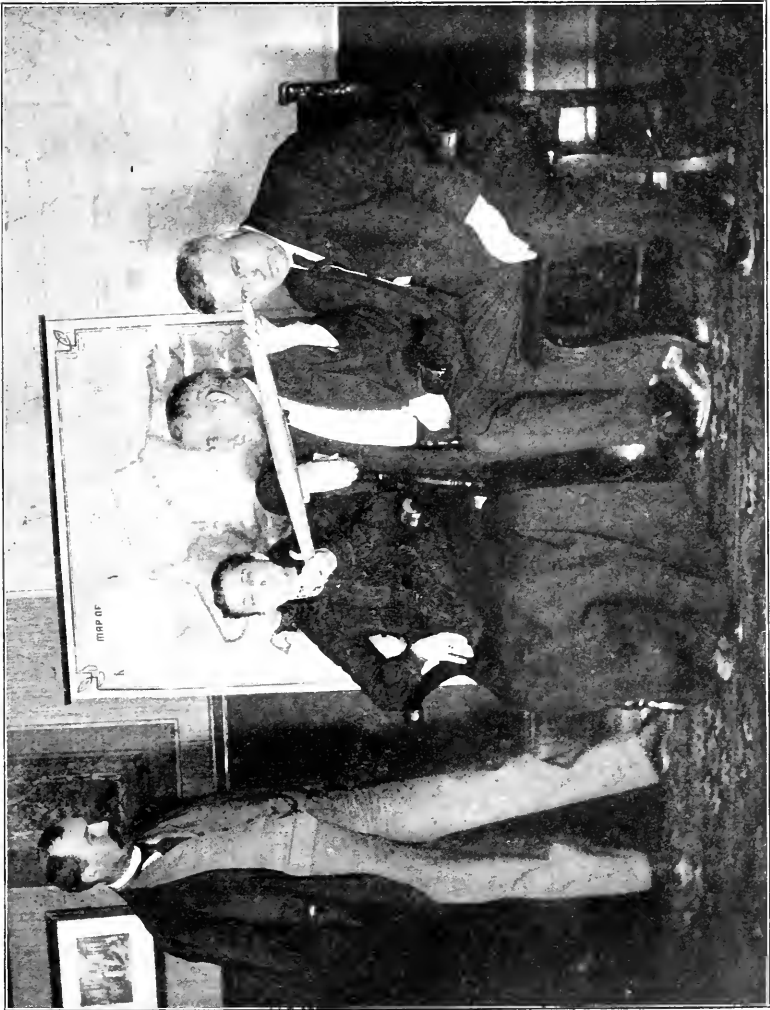
We now returned to the house of our friend. Immediately after noon he sent his driver after Mrs. Blake, while he went to the train to meet some guests for whom he had telephoned during the forenoon. Soon after this, Mrs. Blake arrived; and we took her arms and assisted her to the Doctor's parlors, while we carried her crutches in our hands. After she had rested for a while and as soon as a photographer arrived, to whom we had telephoned, the accompanying photograph was made. During the exposure, whispered voices were in the trumpet, but I could not understand the articulation. Professor Hyslop is standing, the writer holds one end of the trumpet to his ear, while between him and the medium Mr. Clawson appears on one knee.

I will mention that Mr. Clawson rode to the city with the driver when he went after Mrs. Blake; and upon the latter's coming, he rode from the city to the residence of our friend with her. I was not with him, but he assured me that he gave her no information during this fifteen minute drive.

Soon after the photograph was made in our friend's office, we retired to his parlors, where we seated Mrs. Blake by an open window in a large arm-chair. Here we conducted the most successful experiment of our entire visit. The voices were mostly vocal or nearly so, and the responses came instantly. To all appearances, the ride and the excitement of sitting for a photograph, seemed to have stimulated Mrs. Blake to a great extent. One of the supposed gentlemen's voices echoed so loudly, that it could have been heard one hundred feet out on the lawn. This voice was conversing with the governor of a state, who happened to be present. I am not

at liberty to give his name. As far as I could infer from the conversation, it seemed to satisfy the sitter.

Mr. Clawson first took the trumpet and addressed what he supposed to be the voice of his dead daughter. He said, "Georgia, give me your second name."



"Chastine," responded the voice.

"Repeat that again, please," asked Mr. Clawson.

"Georgia Chastine," responded the voice this time.

"Spell the name," Mr. Clawson now requested.

"C—h—a—s—t—i—n—e," spelled the voice.

His daughter had boarded with a lady whom she called "Aunt Burgess," while going to school in Wellesley Hills, Massachusetts. Before this lady had married Mr. Burgess, Mr. Clawson had known her as "Aunt Tina." It was this last name that he had in mind, when that which follows took place. His daughter at this time had a favorite schoolmate by the name of "Nellie Biggs"; and also, when she went to school in Kansas City, she had another school-girl friend whose first name was "Mary." Of these facts I was in ignorance at the time; but I heard a good portion of the answers given in the following conversation, though at the time I did not know whether or not they were correct.

Mr. Clawson now asked, "Where did you board when you went to school in Wellesley Hills, Massachusetts?"

"With Aunt Burgess," responded the voice.

"Tell me the name of your schoolmate friend," Mr. Clawson asked.

"Nellie Biggs," instantly responded the voice.

"With what friend did you go to school in Kansas City?" asked Mr. Clawson.

"Mary," responded the voice. It then continued, "If you will wait a minute, I will give you my pet name for her." However, this the voice did not do, and in a moment Mr. Clawson asked, "Georgia, which grandmothers are with you?"

"Grandma Abbott and Grandma Daily," responded the voice.

"Is there not another one?" Mr. Clawson asked.

"Do you mean my mother's mother, my own grandma?"

"Yes."

"Yes. Grandma Marcus is here," responded the voice. I will say that Mrs. Marquis had died but recently, and that her grandchildren always pronounced her name as if spelled "Marcus."

"Daddie, I want you to tell Ark that I want to talk to him before he gets married. I am so anxious to talk to him and to tell him something," spoke the voice.

"Is there any medium in New York that he can go and see?"

"I do not know of any. Bring him here and have Mamma meet him here," requested the voice.

"Georgia, don't you want to talk to Cousin Dave a minute?" asked Mr. Clawson.

"Yes, Daddie," spoke the voice. I now took the trumpet.

It was here that the loudest voice of all spoke and desired to converse with the governor whom I mentioned before. The voice

first spoke apparently in Mrs. Blake's lap, just as I was placing the trumpet to my ear. The voice was very deep-toned, and reverberated over the large room so loudly that Professor Hyslop, who had stepped out, our friend's stenographer, and others entered and stood around the walls listening. When this conversation ceased I again took the trumpet.

A voice now addressed me, saying, "How do you do, David?"

"Who are you?" I asked.

"I am Grandma Abbott, and I always loved you, David, the best of all," responded the voice.

I will state for the information of the readers, that my father has always been quite skeptical as to the life after death, the inspiration of the Scriptures, etc.; and that in his younger days he used quite frequently to engage in arguments in support of his position. This seemed to grieve my grandmother greatly; and I have a remembrance of her frequently asking me, as a child, never to read the writings of Thomas Paine. I also now quite plainly remember (as does also my eldest sister) my grandmother saying to my father during the arguments referred to, these words, "Oh, George, don't be a 'doubting Thomas'!" According to our best remembrance we, as children, heard this expression many times. At the time of this sitting this had completely passed from my mind, and only after some months has it come into my memory clearly.

I now asked the voice, "Grandma, have you any message to send to my father?"

"Yes, tell him I am all right, and tell him not to be a 'doubting Thomas'."

"Grandma, that I may convince him that it was really you who talked to me, tell me his name."

"George Alexander Abbott," spoke the voice, instantly and distinctly, so that all could hear.

"Grandma, do you remember the summer that you spent at our home long ago?" I asked.

"Very well, David, and I always loved you," replied the voice.

"Grandma, can't you tell me something to tell my father, some little thing that will convince him that it was you who talked to me?" I asked.

"Yes, ask George if he remembers the last day I spent at his house — — — —." The word "house" was followed by a number of indistinct words, in which I thought I heard the words, "had for dinner." Mr. Clawson said that he understood that it spoke of something "making her sick," but I can not be sure of this. Then

the voice revived from its weakness and said, "Don't forget to tell George that I talked to you, and that I want him not to be a 'doubting Thomas' any longer and to pray." Our friend here spoke and said, "That is the first time I have ever heard that expression used at any of Mrs. Blake's sittings. Here a whispered voice spoke, asking to talk to its "papa." No one seemed to know for whom this was, and finally Mr. Clawson took the trumpet.

"I want to talk to you. You are my papa," said the voice.

"Where were you born," asked Mr. Clawson.

"I can't remember," replied the voice.

"What is your name?" asked Mr. Clawson.

"Papa, I never had any name. Tell mother I am here with sister and am getting along fine," responded the voice.

I then took the trumpet and said, "I shall ask for a person who does not come without asking. I want to talk to my father-in-law, Mr. Miller." After this we sat with the trumpet in our laps, waiting, as Mrs. Blake had just encouraged me to ask for any one I might desire. Mr. Miller had resided in Beatrice, Nebraska. His wife is now living. Her first name is "Hannah." The first name of my wife is "Fannie," and one of his sons has a wife whose first name is "Lody."

Soon a gentleman's voice seemed to speak in Mrs. Blake's lap, and we placed the trumpet to our ears.

"Who are you," I asked.

"I am Mr. Miller," responded the voice. It continued, "I want to send a message to my daughter. Tell her I am all right."

"Mr. Miller, to prove to my wife that it was really you who talked to me, tell me, what is her first name?" I said. The voice then repeated a word that did not seem to bear any resemblance to my wife's name, and followed this by a number of inarticulate words; until finally, I heard a name repeated a number of times; that sounded like "Fannie," and I was quite sure that it was, but it could have been "Annie." Mr. Clawson, who was listening at the outside of the trumpet, seemed to consider the answer correct beyond any dispute, and repeated the name "Fannie" with a rising inflection. After this the voice said, "I want to talk to Fannie." Mr. Clawson, who thought my wife's mother was dead, said, "Ask for her mother." I then said, "Is Fannie's mother with you?"

"No, Dave, you know she is living, and I would like to talk to her."

"Tell me her first name, Mr. Miller," I then said.

This was followed by some inarticulate sentences in which we

heard the word "Dody" repeated a number of times. I know of no one by that name, and Mr. Clawson did not know of my wife's sister-in-law whose first name is "Lody."

I started to straighten this matter out; but Mrs. Blake wearily threw down the trumpet and smilingly said, "You would talk to the spirits all night. I can go no further."

I conversed with her pleasantly for a little while after this. I said, "Mrs. Blake, there are those who would call this ventriloquism."

She replied, "I would not care if the greatest van-triloquist in the world were here right now," then lowering her voice with the intense earnestness of conscious power, she continued, "he could not tell you your dead mother's name."

I did not reply, but I was thinking. Certainly in all of my experience, I had never met ventriloquists with such powers; neither had I ever before heard such a wonderful exhibition of voices. I told Mrs. Blake that I desired to keep as a memento the trumpet we had used, and I still have it. I had a little visit with her at the end of this sitting, and found her very intelligent. However, her education has been neglected. Were a critical observer to inspect certain specimens of her chirography which I possess, he would conclude that were she able to correctly spell such names as "Archimedes" and "Chastine," this would be a phenomenon on a par with her other achievements.

I, however, found her quite intelligent, and I enjoyed listening to her spiritual philosophy. The intense earnestness with which she apparently portrayed an absolute knowledge of the "hereafter" was very refreshing.

We now assisted Mrs. Blake to the carriage; and placing her crutches by her side and thanking her, we bade her good-bye. Professor Hyslop expected to remain for some days and to conduct his investigations in private. That evening Mr. Clawson and myself returned to our homes.

I have been asked by many, what results Professor Hyslop obtained. This he must answer for himself. But I have reason to believe that his results were similar to ours. Any number of apparently marvelous incidents, illustrating Mrs. Blake's power, can be collected in the vicinity.

Prof. Hyslop took the written statement of Mr. Killgore, a business man residing in Kentucky, in regard to the following: Mr. Killgore deposited all checks in a bank. Mrs. Killgore kept all the currency in a safe, she alone having the combination to it.

When her husband desired cash she furnished it to him. At her death all knowledge of the combination of this safe was lost. He tried to open it for some hours but had to give it up. Two months after his wife's death, while visiting Mrs. Blake and conversing with his wife's supposed voice, the latter told him to take a pencil and paper, and it would give him the combination. This he did, and on arriving home unlocked the safe within one minute's trial, using this combination.

Shortly after our return Dr. X—, together with his wife, a Mr. L. S. English and a Mrs. Humphrey Devereaux, conducted an experiment and reported it to me, both Dr. X— and his wife attesting to its truth in writing. The Doctor took eight O. N. T. spool boxes, packing in each, wrapped in cotton, a different article which had belonged to his father. Rubber bands were now placed around each box, and the latter thoroughly mixed and stacked on the Doctor's desk. His bookkeeper was now brought into the room and requested to draw a box at random from the stack, while the Doctor turned his back. The object was to select a box the contents of which the doctor would not himself know. The selected box the Doctor placed in his coat pocket. He then placed in another pocket his father's pocket book, and the four started for the seance.

On the way the Doctor gave the pocket book to L. S. English. During the seance the supposed voice of the Doctor's father spoke. Dr. X— then said, "Father, can you tell if we have anything with us that formerly belonged to you?"

"Yes, you have," answered the voice.

"What is it?"

"My pocketbook."

"Who has your pocketbook?" the Doctor asked.

"L. S. English," replied the voice. The voice then resumed a previous conversation with Mrs. Devereaux. During this time the Doctor requested his wife to ask the voice what was in the former's pocket.

"Colonel, can you tell me the contents of the box James has in his pocket?" she asked. *

"Yes."

"I am very anxious to have you do this so that I can report it to Professor Hyslop, and if you say so I will take the lid off the box to enable you to see better," spoke the Doctor.

"That is not necessary. I can see the contents as well with the lid on as with it off," responded the voice.

* "Colonel" and "James" are substituted names.

"Well, what is in it?" asked the Doctor.

"My pass I used to travel with," replied the voice. The Doctor's father used to have several annual passes. Some of them he never used, but one he used almost exclusively. Upon examining the box it was found to contain this pass.

Shortly after our return, I received a letter from Mr. Clawson. He stated that he had just received a letter from the fiancé of his dead daughter, and that in it the writer stated that he was contemplating marriage with a certain lady. This letter bore date of some time previous; and with it was an additional note of a later date, stating that the writer had supposed the letter mailed, but that he had just found it in his pocket and that he now hastened to mail it. This letter was therefore already written at the time of our sittings.

After this, at Mr. Clawson's request, this young gentleman journeyed to Huntington, where he met the wife of Mr. Clawson, and the two carried on an investigation. They expected much from the supposed voice of Mr. Clawson's daughter, but received very little. In fact, they received so little that they considered the journey a failure.

However, in looking over their reports (which I have), I find that they each received from other voices information partly on a par with what we received. A number of correct names were given, including such as "Arista," and also the name "Hyer." The latter is that of an acquaintance who, it was thought, had committed suicide a couple of weeks previously. To repeat these is but to multiply instances. It is, however, remarkable that, from the supposed voice of Mr. Clawson's daughter, they did not even receive the information which previously had been given us.

IV.

In an attempt to solve in a manner satisfactory to myself the problem presented to me by this marvelous exhibition, I have divided the phenomena into two parts,—the physical, and the psychical or mental. The former includes the phenomena of the voices, light and heavy trumpet, floating trumpet, and lights. The latter includes merely the correct names and information furnished by the voices.

In regard to the floating trumpet at the dark seance, I will say that I attach no importance to this whatever. The trumpet lay upon the table in front of Mrs. Blake, and *there was nothing whatever to prevent her lifting it and dropping it*, as is done by the many mediums of the land. As to the lights, they were in appearance

exactly similar to those produced by dampening the finger and then touching the dampened portion with the head of a sulphur match. The light that floated over the table was at no time further from Mrs. Blake than she could reach. The light on the floor near Mr. Blake appeared to be about where the toe of his shoe was situated. This phenomenon did not in any way differ from that of the many other mediums producing it. As to the light and heavy trumpet, I noticed the position of the fingers of Mrs. Blake with reference to the flange or ear-piece in her hands. When the end of the trumpet which the sitter held showed a tendency to move upwards, these fingers were so placed, that in case a slight pressure of some of the fingers were applied on the flange, it would give the trumpet this tendency. Such pressure could not have been detected by the eye. I noticed that when the tendency of the trumpet was downward, the position of the fingers was reversed. I find it quite easy to reproduce this phenomenon by this simple means. The trumpet can be caused to roll or turn on the hand by slightly tilting the latter. I also find that the merest slipping of the finger on the trumpet while under slight pressure makes very good raps upon it, but we heard no raps at *our* investigation.

This leaves in the first division the one important thing, the phenomenon of the voices, to be considered. Strange as it may seem to many, I will lay it down as a fact beyond any dispute that all of the articulated words, whether vocal or mere whispers, *came out of the ears of Mrs. Blake*. Before my journey I was confident that sound waves could not exist unless they were first produced by the vibration of some material thing. I was also satisfied that intelligent language if not produced by a phonograph, could only originate in the vocal organs of some living human being. The question with me was, where was this person located and by what means were the waves conducted to the trumpet?

As soon as I saw plainly that there was no assistant and no mechanism in the building, I was confident that the words originated with Mrs. Blake herself. In fact, this was the simplest way out of the difficulty. I next noticed that, although voices were in the trumpet when it was removed from her ear for a moment, at such times they were not so loud; *and that in no such case could the articulation be understood*. If one desired to understand whispered words, it was absolutely necessary to place the trumpet to the ear of Mrs. Blake. They then came out plainly. When the trumpet was in the hand, I noted that the ear was slightly turned towards the opening in the trumpet, and at such times a listener at the other end

of it would hear sounds in the trumpet instead of out of it. I have since verified this by experiment. The trumpet gathers and concentrates the sounds. One, on listening to this, would afterwards remember the sounds while the trumpet had been in the hand, and would forget the fact that this was but for a mere instant, and that he could not at that time understand the words. The illusion would thus be produced in the sifter's mind that the voices were able to speak in the trumpet, whatever its position.

Mrs. Blake practically acknowledged that the sounds came out of her ears, when she stated that as a little girl she heard them in her ears, and that she discovered that the use of a closed receptacle confined the sounds, making them plainer and enabling others to hear them better. When whispered words were spoken, it was far more difficult to locate their origin than when the loud and deep vocal tones of gentlemen's voices were speaking. During the latter, I frequently stood very near Mrs. Blake's head. I could plainly hear the voice emerging from her ear; that is, from the outside I could note the mellow effect of the tone in the trumpet, while I could at the same time detect what I call a "buzzing" of the tone near the ear, as a part of the vibrations escaped outward. I had done much experimenting for many years with phonograph horns, and various reproducers, and this training enabled me to detect these things very quickly. I could also at such times hear a third sound that was not nearly so loud as the voices. This was a species of "clucking"—at least, so I call it for want of a proper word to describe it. This seemed to be within her head, and I think came out of the nostrils. This was particularly noticeable when the voices were very loud. It seemed that the production of loud, vocal words, without the use of the mouth or lips, resulted in this secondary effect. This sound was independent of the words, and did not belong to them except that it accompanied their production.

For a long time I marveled that Mr. Parsons could not have readily discovered the origin of these voices; and that he should not have done so seemed a great mystery to me, until I remembered that he heard only whispered voices, and also that he was at such times generally using one ear at the trumpet. This effectually prevented his making this discovery.

Now if these voices come out of the lady's ears, the question arises, "Where do they originate?" I am satisfied that the whispered words originate in her throat, and that the vocal voices are produced lower down in the chest. These sounds I believe are conducted from the throat through an *abnormal* Eustachian canal, to

a point close to the tympanic membrane. The office of this membrane is to transmit sound waves; so that once they are there, the sound waves are easily transferred into the outer or auditory canal. How these sounds can be guided into either ear at will, and how the nostrils can prevent their exit, I can only surmise. The low, guttural, single syllables that were apparently in the lap, I believe were merely heard inside the chest or abdomen. As to the sounds Mr. Parsons heard when the trumpet was to the back, I can not say, unless they were heard somewhat like the pulsations of the heart are heard in a physician's stethoscope when it is placed against the chest.

When the little grandchild used the trumpet, we could plainly see the workings of its throat, although the most innocent look was in its pretty eyes. Mrs. Blake noticed our close scrutiny and remarked, "I do not know but that they may use her vocal organs." This remark was intended to explain to us that the use of the child's vocal organs was automatic, or rather directed by spirits of the dead, and not by the will-power of the child. It is natural to suppose that both she and the child use the same methods. Any one observing the junction of Mrs. Blake's throat and chest closely, will notice an extraordinary fullness indicating an abnormal development within it.

Since my journey, I myself, have done considerable experimenting in this line. I can now produce whispered words in the trumpet so that they may be understood as well as this child did, but of course I have not the natural gift possessed by Mrs. Blake. While upon the subject, it is well to remark that I have learned that a few miles out in the country Mrs. Blake has a friend whom she visits very often; that this friend gives demonstrations the same as does she; but I am informed that the words are not nearly so plain. My informant states that it is very patent to an observer that the sounds are produced in her vocal organs. Now it is but a reasonable conclusion that if these ladies are quite friendly, both use the same means in producing these voices.

Readers of my book, *Behind the Scenes With the Mediums* will remember an account of a seance described in the Appendix, which was furnished me by a gentleman in Oldtown, Kentucky. This was where in the twilight a trumpet floated out of the door and up into the branches of the trees. This gentleman also wrote me in reference to Mrs. Blake, stating that he had known her all of his life, and that he "fought through the War of the Rebellion with Mr. Blake." He also informed me of this same medium friend of

Mrs. Blake (of whom I had previously been informed), and he seemed to attribute equal and genuine powers to both. He described a dark seance which he attended, where, in his own language, "Both of these old ladies were present, and the seance was one grand hurrah of voices from start to finish."

I may state that I noticed the workings of Mrs. Blake's throat on some occasions, but that her lips were always tightly closed. That any one could reach such marvelous perfection in producing voices in this abnormal manner seems incredible, but it is certainly a fact. How Mr. Parsons heard the sounds of piano-playing I can not imagine, unless the lady possess a very perfect power of mimicry such as I have heard at times. He described the sounds to be as if one were simply running arpeggios. This would indicate that he heard but one tone at a time.

I should also mention that there are two ladies in Omaha, who produce the phenomenon of "Independent Voices." One of them gave sittings professionally for some years; but having more recently married a Catholic gentleman who disapproves of such things, she has discontinued such exhibitions excepting in private before a few intimate friends. I am informed that these voices speak up suddenly when unlooked for, while the lady is conversing. They appear to come out of her chest. One lady informs me that there is no doubt upon this point, as she was permitted to lay her ear against the lady's chest and listen. This former medium now claims that she, herself, does not understand this phenomenon, or what causes it. Being now so closely connected with the Roman Catholic Church she can not well claim that it is done by spirit agency.

The other lady's voices seem to come in the form of a kind of "whistle," and seem to come out of the nostrils. I am told that in neither case do these voices give correct information.

This now brings us to the consideration of the problem presented by the mental or psychical part of what we witnessed. I frankly say that I have not yet found a solution of this problem to my own satisfaction.

That spirits of the dead, if such exist, should be a party to deception of any kind, I positively can not believe. Knowing the origin of the voices beyond any question, I never can believe that I communicated with the dead. And yet, if Mrs. Blake's intelligence directed this conversation, from what source did she secure her accurate information?

It was suggested to me that possibly the dead caused these voices to sound in the seat of Mrs. Blake's hearing as a mere sub-

jective phenomenon, and that she but repeated what she heard subjectively. That is, it was supposed that she did not perceive actual sound waves, but that she was caused to experience the same subjective sensations, that such sound waves would have produced. This is ingenious, but one with my natural skepticism could not accept it.

It was also suggested to me that possibly Mrs. Blake did not control her own vocal organs at the times when voices were speaking, but that spirits of the dead controlled them; or that they acted automatically, as it is claimed is the case with the hand of Mrs. Piper when executing her famous writings. Had Mrs. Blake made such claims as this openly, it would certainly have strengthened her case, but would have lessened the dramatic effect. I, however, could have no faith in this solution. For many reasons which I shall not take space to recount, I am quite sure that the will power of Mrs. Blake controlled her own vocal organs.

At the time, it seemed irresistibly borne in upon me that Mrs. Blake did receive subjective mental impressions from some source. I am by nature as skeptical about anything of the nature of so-called telepathy or mind-reading, as I am about spirit communion. And yet, *at the time*, I could not avoid the inner feeling that she possessed some kind of a "freak power"; that something in the nature of mental flashes would at times come to her, and that certain names or facts would be impressed upon her mind, or rather make their appearance there; that she, herself, possibly did not know the cause of this, but by uttering what then came into her consciousness, she had found that it agreed with facts; that she was thus possessed of some freak mental gift, and that possibly she, herself, did not understand it.

Whether this was in any way connected with those around her I did not decide; but it seemed that it was, for otherwise tests could be given to those at a distance. As I could not believe that her information emanated from spirits of the dead, it seemed that she must draw her inspiration from those around her. And yet there was some evidence of knowledge being imparted, which was not in the minds of those about her. Could she have discovered this freak power, and as a child have come by degrees to claim that such information came to her from the dead? Could she, for instance, when with playmates, have said to one, "Your grandmother says so and so," naming the latter, and to another have made similar statements? She would then have noted the startling effects of such

things as this, and this might have induced her to continue such experiments.

She then might have adopted gradually a means of using her own voice as if it were the voice of the dead, and have had this voice give directly the information she received in these flashes. She would have been liable to have tried this on account of the more startling effect of such a thing; and she might thus have learned to speak with her lips closed. The conversations that such experiments would induce, would naturally reveal to her many secrets, of which use could then be made. The great interest such things would excite in average persons, would be a sufficient inducement to cause a person to continue such experiments, thereby becoming very expert.

These things I considered, and this seemed a natural mode of evolution for the development of such peculiar gifts. In fact, it seemed that some cause for a slow development of such a gift must be predicated. To assume that any person would suddenly begin the development of such an un-heard-of gift as the ability to speak through the ear, with no reason to believe that success could ever be achieved, seems very improbable. It certainly seems more plausible that such development was gradually reached by previous experiments conducted under other stimuli. I asked myself again and again, Could any person be gifted with two such abnormal gifts as these, one physical and the other psychical?

It certainly seemed to me that it was the decline of the psychic power that now caused her to refuse sittings, or when giving one to suddenly terminate it. In the matter of the voices there was certainly no decline of power, and I could only ascribe what she called weakness to the loss of this supposed psychic gift. According to Mr. Parsons, there was no hesitancy on her part in former times, and all were then afforded every opportunity for investigation. *At the time*, all of this seemed to me to be the most reasonable conclusion.*

* I had promised a daily paper a brief account of this investigation at the time it was made. This I furnished with such limited explanations as I was then permitted by my contract to publish. The paper published the article, omitting without my knowledge some pages containing explanatory matter. This cast somewhat different an aspect on the case than I had intended. This account reached Dr. Isaac K. Funk. He wrote me, stating that he desired to include this account in his book, *The Psychic Riddle*. I wrote, requesting him not to do so, as I did not wish this case to be given to the public in exactly that form. I supposed that this ended the matter; but upon the appearance of his book, I found a partial account that varied somewhat from the original newspaper article. This explanation is offered to those who may have read the Doctor's book.

After the lapse of time and much consideration of the mystery, I find that I should much prefer what I would call "a rational explanation." I feel that I should remember the lesson that my own previous investigations have taught me. As Dr. Carus has said, "When one stands before something which he can not explain, he should not conclude that it is inexplicable and attribute it to supernatural causes." I fully agree with the Doctor in this. The problem presented by the psychic part of this investigation, is by its nature very difficult of solution. But it surely does seem that if a rational explanation were possible one could find some evidences of it.

I have gone over my record, test by test, to see if I could find plausible possibilities of trickery connected with them. The following suggestions I do not in any way assert to be facts. I merely suggest them as possibilities to be considered in a search for a rational explanation.

First, it is well to state that I am positive that no information about myself was catalogued in any "Blue Book"[†] prior to the time of this investigation. I had at that time attended but one public meeting of spiritualists, and two public seances. I was afterwards on very friendly terms with the mediums conducting these and was well informed as to what secrets they possessed and used. I need not go into other details explaining why I am sure of this, as I believe readers of my articles will be satisfied that I am critical enough to be certain on this point. It would be easy to attribute these things to something of the kind, and thus appear to have disposed of the problem. But truth and facts are what we wish to arrive at. No one knows better than a performer who has looked on from behind the scenes, the possibilities of "Blue Book" information. Also, no one knows better than he the actual limits of it in practical use, and the extent to which it is used at the present day.

Such being the case, the only other means of which I can conceive is either that information was secured in advance by some one employed for that purpose, or that it was extracted from us at the time by some cunningly contrived means. As to the first, I found very much difficulty in my endeavors to secure information relative to Mrs. Blake in advance. I must expect any effort on her part to secure information about myself, equally difficult at such a

[†] Here I must own that the Editor of *The Open Court* does not agree with me and thinks that I am as likely to be found in the Blue Book as Mr. Clawson who has frequently attended seances. At any rate he is convinced that after having started the investigation under my own name, Mrs. Blake had had opportunity to obtain information, which she did not utilize until after she was able to identify us.

distance. I would consider such as utterly beyond Mrs. Blake's powers of correspondence, as would others, could they see the chirography before mentioned.

I am aware that strangers reading this article, and not being personally acquainted with my friend, Dr. X—, will naturally think of him in this connection. I emphatically state that he is of the very highest standing and possessed of the highest personal honor. Knowing him, I could not believe it possible for him to contemplate such a thing. Then again, the only motive that he could have for such action would be to prove to me that the lady's powers were as he had represented. On the other hand, his motive for fairness would be that he was deeply puzzled himself, and that he greatly desired a solution of the case. *For myself, I can not consider such a possibility*; but by a generous use of money, information could have been obtained about my family in Falls City, Nebraska, my childhood's home. In a small place like this, however, had any one furnished such information, it would be truly a miracle if such a fact had not reached my ears ere this. But it being a possibility, we must grant for the sake of fairness, that, by some means Mrs. Blake had secured information in advance in regard to myself; but we are still forced to admit that such a thing was utterly impossible with reference to Mr. Clawson, when no living person knew I would take him. Even he did not know until the last moment.

This brings us to the consideration of some means of securing information from us at the time. Now *at our first sitting* when the voice attempted to pronounce the name which sounded like "Artie" or "Arthur," I made the discovery that these voices would sometimes pronounce a variety of names in an inarticulate manner. The sounds would first resemble one name, and then another. Nevertheless, the sitter could not conclude a wrong name had been pronounced, as he could not be certain of the name. If, on the other hand, the name sounded like the correct one, he would naturally in attempting to get it correctly, repeat it with a rising inflection.

That this system of "fishing" is quite frequently successful, I must conclude; but my quick discovery of it absolutely prevented its being so in my case. As evidence of this, I remind the reader of my refusal to repeat the names "Artie" and "Arthur"; and also the name "Grandma Daily" when I first heard it, lest the latter should have been "Grandma, Davie," instead. That misinterpretation of the sounds was a possibility with Mr. Clawson at the first sitting, must be considered. Otherwise we must conclude that here was some very extraordinary guessing. That the name "Brother Eddy"

was a guess is quite improbable, but of course could be possible; while it would have been a possibility for the name "Grandma Daily" to have been secured in advance. If we do not accept some of these possibilities, then we are unable to advance any rational explanation. After this sitting, I cautioned Mr. Clawson on the above point; and as I could understand probably one-half of his tests thereafter, the possibility of this system being used in *these* cases, and in my own tests, can not be considered.

In regard to the pet names, "Muz," "Muzzie" and "Daddie," given Mr. Clawson at the first sitting, only the possibility of a misinterpretation of sounds can be suggested. The names given me, "Dave Harvey," "Asa," and my own name, belong to those that could have been secured in advance. This may also be said to be the case with this statement of my supposed brother, "I want to talk to mother." Had the lady, in sending this message, merely guessed that my mother was alive, there was one chance in two of failure. In the two statements to Mr. Clawson, "Your mother is here," and also "Your baby," there certainly seems a good chance of error, if this were mere guessing. Out of fairness I must call attention to these points. I also do so to illustrate how carefully I have analyzed every little occurrence. I must reiterate that Mr. Clawson was absolutely unknown at this first sitting.

We pass now to the tests given at the second sitting. It was here that I secured the names "Sarah" and "Ada," together with the correct relationship of the latter. There was no misinterpretation of sounds. These names belong to those that it would have been possible to have secured in advance, but at the time I was so thoroughly convinced that such was not the case, that I was greatly startled.

The tests given Mr. Clawson at this sitting may be neglected, as they were somewhat indefinite; and the use of the false name, "Edna," just about offset anything that he received. That a mutual uncle's name should be given when asked for, instead of the name of some of my other uncles, must be attributed to lucky guess work, if we assume that the name was secured in advance; for although Mr. Clawson's question revealed our relationship, there was nothing to indicate that he was my cousin through my father's family. There was one chance in two, that a name from my mother's family would have been given instead. As to the resemblance to my uncle's voice, I think that as we both noticed it separately, it was a genuine resemblance; but I can only attribute this to accident, for I am positive of the origin of the voice.

We pass now to the more remarkable tests given at the morning sitting of the second day. That Mr. Clawson's name and residence were given at this sitting, loses value as evidence, when we remember his statement in the boat the evening before. The boatman seemed too stupid to remember anything, especially when conversation in his presence was continuous; yet we must remember that his assistance was one possibility to be considered.

The names "Lizzie" or "Lissie," and "Aunt Fannie," given Mr. Clawson at this sitting, are among those that could have been secured in advance. As to the names "Georgia" and "Archimedes," with the latter's correct location at the time, together with the correct spelling of his name, I can offer nothing satisfactory; for I do not think there was any misinterpretation of sounds. The tests given me at this sitting need hardly be considered, for my grandmother's parting request may be a phrase generally used by the voices. It will be noticed that the supposed voice of Mr. Daily used one of the same expressions that the supposed voice of Mrs. Daily used. Therefore, some of these expressions are doubtless "stock phrases" of the lady's. The imperfect manner in which the voice attempted to give my father's correct name was very unsatisfactory. I may state that this was supposed at the time to be our last sitting, and that had the lady secured information relating to my relatives in advance, it is strange that my father's name was not given then.

We now pass to the still more remarkable sitting given in the afternoon of the second day. Here, the names "Chastine," "Aunt Burgess," "Nellie Biggs," "Mary," "Grandma Marcus," my father's correct name, and also my wife's first name, were given. In addition to this was the name "Dody," the request for my father "Not to be a 'doubting Thomas,'" and the statement that my wife's mother is alive. Some of these things Mr. Clawson did not know, and a number of them I did not know. We must, however, consider as a possibility that he might have imparted certain information to Mrs. Blake during his fifteen-minute ride. He assured me that he did not, and he is certainly sincere in his statement. Yet he at that time considered all of our sittings as finished, and might have forgotten his discretion. I know that he had visited a medium recently, securing certain tests from her. This he enjoyed relating, and he might have related some of these things to Mrs. Blake. In case he did so, the matter evidently passed from his memory very quickly, for he was positive that such was not the case. As to the peculiar request sent my father I can only suggest accident.

One point should be noted. While the voices could generally

talk very plainly on non-evidential matter, as soon as a test name was asked for, in a number of instances, the voice immediately became weak, or another voice would "break in" to the conversation. However, this can not be said of all of the tests, for in many instances the names came rapidly and accurately.

However, the fact remains that we arrived in that community unknown, or at least Mr. Clawson was; and I had good reason to suppose that I was. Nevertheless, when we returned, Mrs. Blake had in some manner secured quite a minute history of our relatives regardless of all our precautions.

Some have asked me why I did not make this journey alone and entirely unknown. I answer that had I done so, I should have risked making my journey for nothing, as the lady might have been away or ill. Also there would have been no testimony but my own as to what occurred. I thought the other plan best.

I may mention that I have recently sent a gentleman, a partial believer in spiritualism, to visit Mrs. Blake, under the assumed name of "Douglass." She tried to avoid a sitting, claiming weakness. He, however, obtained one, but received no results, other than that a fictitious "Grandma Douglass" conversed with him. There had never been such a person. I have recently received word that Mrs. Blake has about lost her psychic power, and that it is now seldom that a sitting is given that I would regard as evidential.

While I am by nature very skeptical, I have tried to treat this case with perfect fairness from all sides, and to avoid taking sides myself. I have given all incidents with great care, no matter where they tended to lead. In doing this I have not considered my friendly feelings for the lady who was certainly very kind to us, and who was wholly unlike the professional "grafters" known as mediums whom I have heretofore met.

That I have not fully solved the problem does not prove that I could not have done so, had my opportunities been greater; or that others could not have done so.

I will not assert that any fraud was used in giving the correct information; for unless I could substantiate such a statement and defend my position, it would be an error to do so. I can only suggest possibilities as I have done, and I must still leave the case to a certain extent shrouded in mystery. Anyway, I have faithfully reported to the reader all of the important details of what to me seemed, on the surface at least, to be one of the most marvelous-appearing performances ever given on earth.

UNEXPLAINED MYSTIFICATIONS.

BY THE EDITOR.

THE Society for Psychical Research has without doubt done some good work. Its members have spared neither effort nor money to find an unequivocal proof of spirit communication, and yet they have failed. They have succeeded only in corroborating the convictions of those who were believers, but the most remarkable instances they can produce are insufficient to convert a skeptic. The case of Mrs. Blake is assuredly most noteworthy, and Mr. Abbott's description of it is instructive to any one who understands how to decipher the meaning of such experiments. Note, for instance, that a report of the facts written by Mr. Abbott himself was published in a daily paper with slight alterations and important omissions, consisting in explanations which "cast somewhat different an aspect on the case" than he had intended. And Mr. Abbott's mutilated account has been republished in Dr. Isaac K. Funk's fascinating book, *The Psychic Riddle*, where it appears on pages 158-165. There is no question but that both Dr. Funk and Prof. James H. Hyslop who communicated the account are honest and serious in their intentions to bring out the truth. And yet how different is the impression when we read Mr. Abbott's own statement in full as published in *The Open Court*.

Must we not interpret similar cases that appear extremely mystifying, in the same way that we shall have to interpret Mr. Abbott's statement of the Blake case when we read it in the publication of those who are anxious to find evidences of spirit communication?

It is natural for any man who seeks to communicate with his beloved dead to be in a hypersensitive state. So, for instance, Mr. Clawson is so overwhelmed after having been addressed by a voice that claims to come from his daughter Georgia, that he is obliged to interrupt the seance and give vent to his emotions in tears. It is not likely that under these circumstances he could be critically calm.

We must bear in mind that it is much easier to mystify than to explain a successful mystification. Some mystifications may from their nature be positively beyond an explanation to the individual concerned, and it will be wise for us never to jump at the conclusion that mysticism or occultism or any other theory of a non-scientific nature would offer. Here is an instance for which I can vouch.

A friend of mine, a poet of a delicate and high-strung temperament, Mr. Charles Alva Lane, of whom occultist friends claim that he could easily develop into a sensitive or medium, was once traveling in the South, at a time when psychic phenomena happened to be a common topic in the newspapers. He had just returned to the hotel from a stroll through the streets of the city when he asked for his key at the desk, and became involved in a conversation on telepathy and kindred phenomena with the hotel keeper, a business man of good common sense who was quite skeptical but granted that there "might be something in it." At that moment a messenger boy entered and delivered a telegram. Noticing that it was addressed to Mr. Lane the proprietor at once handed it to my friend who held it between his fingers and said, "Sometimes I feel possessed of a mysterious power which would be difficult to explain, and I may give you a sample of it right now. You see this message, and I suppose the envelope is thick enough so that you can not see through it. Yet if I pause a moment and concentrate my mind on it I feel that I can read the message and describe every detail of the handwriting, signature and so forth."

The hotel keeper shook his head incredulously, but Mr. Lane proceeded to read the telegram slowly word for word and described all particulars as to the lines, hand-writing, and other details, whereupon he handed it to the hotel keeper and requested him to open it. Everything was verified and the evidence of his psychic power was complete.

The case and all the details here stated are beyond doubt, and Mr. Lane would be ready to repeat the statement on oath. The hotel keeper will certainly remain puzzled over the occurrence for the rest of his life—unless he should read this statement of the case and its explanation.

I will now say that Mr. Lane had expected the telegram and had just inquired at the telegraph office when the operator said: "Yes, your telegram has arrived and the boy has taken it to your hotel, but if you like you can read the copy." Mr. Lane did so and re-

turned to the hotel which he reached a short time before the messenger boy arrived. Indeed

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

In insisting upon the principle that we must remain critical and that uncritical reports have to be ruled out, I do not mean to say that either mediums or believers must necessarily be frauds and dupes, for the real reason of the insistency of our belief in a communication with the souls of persons that have passed away from life, is that there is a truth in it. The lives of our ancestors are not wiped out as if they had never been. Their deeds, their words, their aspirations, the examples they set us, remain with us as living memories, and we can know very well what they would advise us to do under certain conditions. Their souls are actually with us and it needs no abnormal imagination to hear their words of warning, their encouragement, their advice, whenever we would need them. Thus their souls are living presences in us and continue to commune with us. This truth may assume the fantastic shape of waking dreams, and in abnormal persons may even be heard as voices, which would sound as if coming from the outside. It is by no means unusual that sensitive people under certain conditions actually believe themselves to be in communion with spirits that address them like objective personages hovering around them, and perhaps assuming visible shape. Auditory and visual hallucinations are nothing uncommon, and though they may often be symptoms of a diseased mind, they not infrequently give expression to the voice of conscience or of subconscious admonitions of deep significance.

The belief in immortality would not have arisen, and would certainly not be so persistent, were it not based upon an important truth. But we insist that while there is spirit there has never as yet been an evidence of the existence of ghosts.* While we often instinctively feel the truth and receive messages through indirect indications which some people have a peculiar knack of interpreting aright; there is no telepathy in the sense of a miraculous transference of thought which would take place without the mediation of symbols or other methods of communication; and religious revelations must be explained analogously.

A serious person who minds the voice of his conscience but was never trained in exact self-observation, is perhaps most liable to be mistaken concerning the inner voice of his convictions, and in

* We have treated the same subject in a previous article entitled "Spirit or Ghost," published in *The Monist*, Vol. XII, pp. 365-403, April, 1902.

case he gives expression to them, being a firm believer in the importance of his mission, he will insist with great assurance upon the objective reality of his message. Thus St. Paul, the Apostle, repeatedly uses such phrases as these: "This we say unto you by the word of the Lord" (1 Thess. iv. 15), or "For I have received of the Lord that which I also delivered unto you" (1 Cor. xi. 23), and "that which I have received" (1 Cor. xv. 3), and he insists that he himself and some members of his converts "shall remain alive unto the coming of the Lord," proclaiming then upon the authority of this "word of the Lord," "that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep" (1 Thess. iv. 15), and further down, "Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air."

Those passages having remained unfulfilled can scarcely be considered as genuine prophecy, and yet we would not for that reason think that the Apostle was a fraud. He felt so sure about this inner voice that he uncritically accepted it as a word of the Lord, and in a similar way we must assume that there are enthusiastic believers in the Beyond who are satisfied even with the semblance of an evidence of their peculiar conception of immortality. They feel that there is a truth in it, and for the sake of the good cause they believe that there is no harm in stretching a statement just a little to make it more emphatic and convincing to others.

As an instance of how little even honest men care for accuracy when in their conception a great cause is at stake, may serve the following sentence, quoted from the autobiography of the well-known occultist, Dr. Franz Hartmann, who in speaking of the phenomena of Madame Blavatsky says:

"If it is true that she occasionally 'helped the spirits' or played some sleight-of-hand trick, I would not criticize her too severely for it; because her only purpose was to induce the people to study the higher laws of life, to raise them up to a higher conception of eternal truth, and teach them to do their own thinking."

In the same way also the incriminating document of Dreyfus was forged by a man who implicitly believed in the guilt of the accused person, and was inspired by the fear that a traitor should escape punishment for a mere technical fault in the law which required an evidence in a case which was so plain that additional proof seemed to him supererogatory.

Much of the evidence in matters of spiritualism is similar. No doubt there is much fraud, and no doubt there are plenty of people

who are anxious to be cheated and are grateful for sham evidence. Moreover it is a lucrative business to pander to the desire of such people. That under these conditions fraud grows rampant is but natural, and considering how easy it is to fall a prey to self-delusion, and how many opportunities there are to produce the slightest mystifications, by mere accident, by cunning, and sometimes by bold guessing, it appears really remarkable that there are not more inexplicable and occult phenomena than can actually be met with, and it is strange that their existence, as we ought to accept it, being granted, the value of the evidence disappears as morning fog in the rays of the rising sun. If now and then an inexplicable residuum remains which would make us believe in the possibility of telepathy or the existence of ghosts, we might comfort ourselves that if we knew the whole case we would smile at our own credulity and like Kant become ashamed of ourselves for having at all deemed the case worthy of a serious investigation.

If telepathy and spirit communication are true we certainly must or ought to be able to produce the phenomena of these peculiar faculties at will by regular experiment, and they would not remain limited to exceptional incidents occurring once in a while without regularity, and only under test conditions.

We do not mean here to attempt explanations of those incidents of the Blake case which Mr. Abbott confesses he is unable to account for. In our opinion they are not so extraordinary as to preclude probabilities which would reduce the mysterious facts to mere stultifications without even throwing any suspicion upon the honesty of the main actors concerned in this case. In some respects it seems to me remarkable that Mrs. Blake (being a regular medium who must be assumed to be acquainted with the business methods of her profession) was not much better posted on the personalities of her visitors and on their relations with the spirit world. The most important feature of this case acknowledged by the leaders of the S. P. R. to be quite remarkable, consists in the fact that an investigator like Mr. Abbott and an authority in the line of mediumistic tricks did not succeed in explaining all, but so far this experience has not made him a believer in mediums, and it would not be difficult to point out several explanations which are possible and would dispel the faintest shadow of mystery.

CHINESE ART.

BY THE EDITOR.

PERHAPS it is not accidental that two books¹ on Chinese art have appeared almost simultaneously in absolute independence of each other. One is written by Friedrich Hirth, the other one by Herbert A. Giles, both professors of Chinese, the former at Columbia University in New York, the latter at the University of Cambridge, England. Our interest in the Chinese is growing, and we begin to appreciate that Asia has developed a civilization different from our own, yet after all worthy of the name, and scholars will find there a rich mine for the study of comparative religion, comparative art, comparative ethics and all other branches of human culture.

In spite of the enormous work that has been done by isolated pioneers in the line of art, our general knowledge of the field is still in its infancy. For these reasons each of the two authorities in an unconscious agreement regards his labors as preliminary to a real history of Chinese pictorial art. Giles calls his an "Introduction" and Hirth, *Scraps from a Collector's Note Book*.

It is interesting to notice how both workers in the same field supplement each other. Hirth appreciates the time of the Ming dynasty with which he seems most specially acquainted, while Giles regards that period as an age of decay. The history of Chinese art will certainly be benefited by this division of labor.

Both works are illustrated and give us a fair insight into the character of the different Chinese artists.

We reproduce here a picture, purporting to be Tsiang T'ing-si's phenix, and it is dated A. D. 1688. Tsiang T'ing-si was born near Soochow in 1669 and died in 1732 in a high official position, and during his active life was in charge of the publication of several

¹ *Scraps from a Collector's Note Book*. Being Notes on Some Chinese Painters of the Present Dynasty. By Friedrich Hirth, New York: Stechert, 1905. *An Introduction to the History of Chinese Pictorial Art*. By Herbert A. Giles, Shanghai: Kelly & Walsh, 1905.

large works on government institutions and a large cyclopedia of five thousand volumes. Professor Hirth's picture, however, though made by a genuine artist, is probably not the original painting, but a forgery. Professor Hirth says:

"It was partly by his pictures that, after his promotion, he made



PHENIX BY TSIANG T'ING-SI.

friends in the Imperial palace. Genuine paintings by Tsiang T'ing-si are said to be exceedingly rare, but being great favorites among amateurs, they were much imitated and forged. Two well-known artists are specially named as having successfully palmed off their own as Tsiang T'ing-si's work, Ma Fu-hi, father and son, i. e., Ma

Yüan-yü, the talented disciple of Yün Shóu-p'ing, and his son Ma I. Both are said to have imitated those rare originals in such a manner that even connoisseurs would not easily discover the fraud. It seems, however, that in this case the forger must be a greater artist than the original painter himself. Tsiang Ki-si, T'ing-si's sister, had studied Yün Shóu-p'ing's manner apparently under the tutorship of Ma Yüan-yü. One of the scrolls in my collection, representing a phenix, bears T'ing-si's name and seal, and is dated 1688, purporting to reproduce the style of the Yüan dynasty. The date belongs to a period long before the time when the artist had made his name; indeed he must have drawn it as a boy of nineteen, if it is not one of the well-known forgeries. Such tricks, as we see from this account, have been played even by men of solid reputation, whose names would have been good enough without their taking resort to dishonesty, if indeed the Chinese way of looking at it would stamp it as such. The picture market abounds with false seals and signatures, and he who falls in love with a Chinese painting should do so for no other reason but because he really likes it; the artist's name and his seal are scarcely worth more than the dealer's label pasted on the outer end of the scroll, and certainly less than the trade-mark on a wine-bottle. Chinese law has no punishment in store for the forgers of such works of art, and the only sympathy the native public will show with the victim is a laugh. Great artists are, of course, those whose names are mostly seen on such pictures."

Another painting which in the original exhibits very dainty colors is made by Hwang Hau and dated 1811. It represents K'in Kau, the hero of a Chinese fairy tale, riding on a red carp. Says Professor Hirth (p. 45):

"A short inscription in running hand characters, written by the artist himself, tells us what we read about K'in Kau in an old fairy book, the *Lié-siên-chuan*. The man's name 'K'in' means a 'lute,' and since he is an entirely legendary personage, it does not matter much whether his being described in the fairy book as a virtuoso on the lute is an allusion to his name, or whether the name was invented on account of his musical talent, which had caused a king in remote antiquity to take him into his service. K'in Kau's special fad was the art of living in water, in which respect he finds his equal in the heroes of some old Italian legends, and so he disappeared some day to be seen no more. For he traveled about in the rivers of his province, when, about two hundred years after his disappearance, his return was announced to his amazed relatives who had built a little temple by the riverside to receive him. Huang

Hau's picture represents him as riding on a red carp, carrying a sword and a sun hat on his back."

Professor Giles has given more attention to the ancient schools from the Han dynasty to the Ming. From his book we reproduce an ancient Taoist legend, which on account of its oddity is apt to strike us as a queer combination of the humorous and profound. T'ieh Kwai Sien-sheng² is one of the legendary Taoist patriarchs



K'IN KAU AND THE RED CARP.

who devoted himself wholly to the study of occult lore. We learn that he received his instruction from Lao Tze himself who for this purpose sometimes visited him on earth and sometimes summoned him to appear in his celestial abode. He accomplished this feat by breathing out his spiritual essence which returned to the body after having received its lesson at the feet of the immortal sage. On one

² Mayers, *C. R. M.*, I, 718.



THE SAGE AND HIS SPIRIT.

occasion we are told that Li T'ieh Kwai "left the inanimate body under the charge of a disciple till his return; but the disciple being called away to a dying mother, the returning spirit was unable to find its body, and seeing a ragged beggar on the point of expiring, seized upon the corporeal lodging thus vacated."

The picture is by Yen Hui, an artist whose style has greatly influenced Japanese art.

Of peculiar interest is a medallion which bears the inscription "Three in One." Professor Giles attributes this picture to one or other of the brothers Yen who in all probability painted also the



"THREE IN ONE."

picture of "A Man of Ta-ch'in" (Syria) a copy of which may be found in the University library at Cambridge. Professor Giles adds that our picture "Three in One" consists "of a figure of Christ, a Nestorian priest kneeling at his feet with one hand upraised in benediction, and another priest standing behind. Nestorian Christianity soon disappeared from China, leaving the famous Tablet in Si-ngan Fu as a witness that it had reached the Far East,—an honor which must in future be shared by this unpretending picture, which contributes one more to the early portraits of Christ. Three Chinese

characters to the left signify 'May not be rubbed' = Sacred, and were probably inserted at the instance of the Nestorian priests."

This is extremely interesting and deserves attention and critical examination. It seems almost too remarkable to be true, and we should like to see the other picture called "A Man of Syria."

We can not help expressing our doubts concerning Professor Giles's explanation. The inscription "not to be rubbed" may just as well be regarded as the painter's name to be read *Pu K'o mo*. The picture itself is a typical group, and the very expressive phrase "Three in One" suggests to the Chinese the commonly accepted idea that the three religions, Taoism, Confucianism and Buddhism, agree so perfectly in their moral maxims that they are practically "three in one." If the medallion truly represented Christ the title "Three in One" would scarcely have been applicable.

We reproduce here for a comparison another picture made by a famous Japanese painter Kano Yuki Nob', an artist many members of whose family were distinguished in the history of Japanese art, their style being known as that of the Kano school. The name Yuki Nob' means literally "of faithfulness" (the first uppermost characters in the signature of our picture).

Yuki Nob's picture is called "The Three Sages Tasting Vinegar" and represents the Buddha pointing with his index finger, Lao Tze with a peculiar twinkle in his eye raising his little finger, while Confucius is holding the ladle in his right hand and raises his left hand in what in Western countries would be considered a gesture of benediction. The cask means the world. The three attitudes are different, and yet there is an agreement as to the nature of the contents.

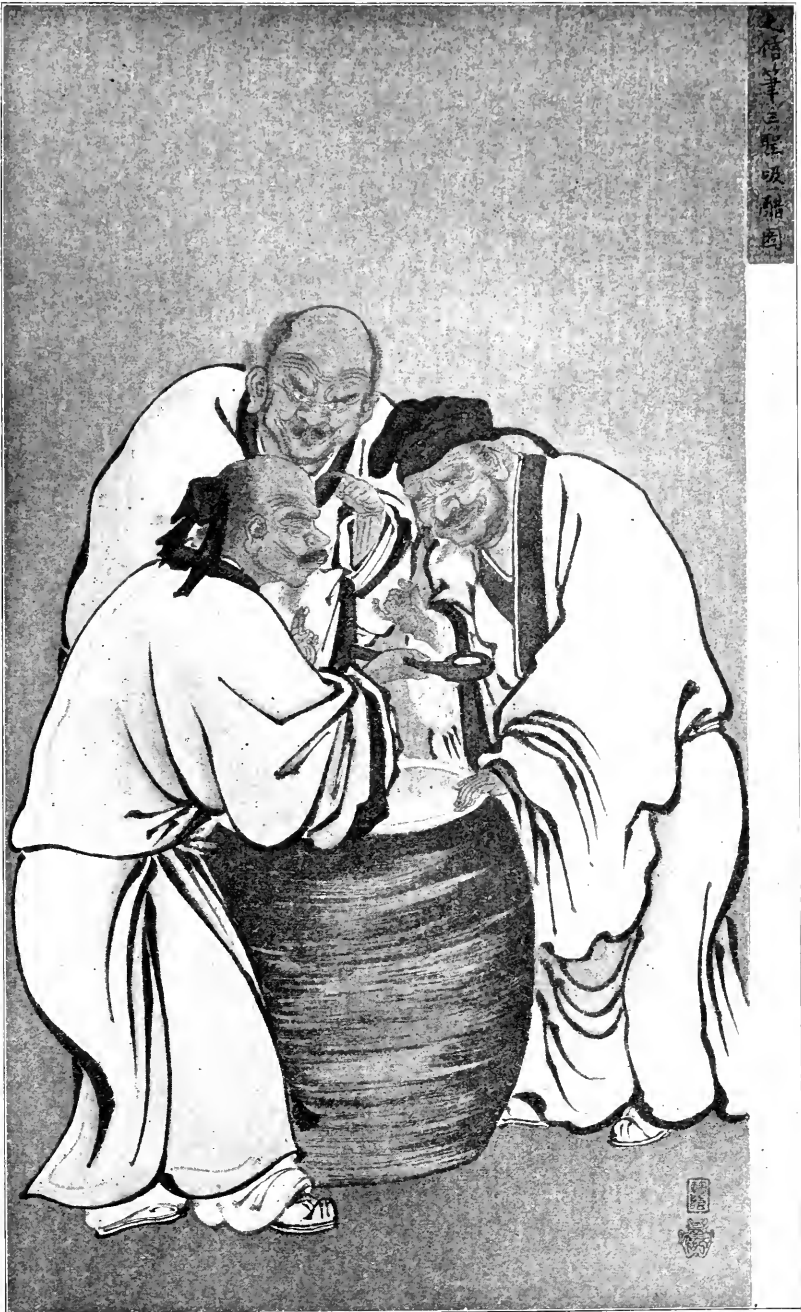
Other pictures representing the same subject are by no means uncommon,³ and in the light of this fact, with all deference to Professor Giles, we would look upon his interpretation of "The Three in One" as extremely doubtful.

In the unshod figure standing aloof we see Buddha, the Enlightened One, his carriage and the position of his arms clearly indicating the great ascetic. The man in the background with a cap on his head can only be Lao Tze, while the third person in the moralizing attitude would be Confucius.

I will add in this connection that I have to thank Professor Giles

³ Cf. also Kircher's reproduction of a Chinese picture representing the three religions of China, which was published in *The Open Court*, XVII, 623.

三賢嘗醋圖



THE THREE SAGES TASTING VINEGAR.

for calling my attention to some mistakes which I made in my explanation of Wu Tao Tze's famous Nirvana picture.⁴

Professor Giles says: "As this monograph may easily run to a second edition, I would suggest 'Lo-yang' as the place of Wu Tao Tze's birth for 'K'ai-fung Fu' on p. 1, line 8.

"Also, p. 3, line 8, I think the translation should read instead of 'before his mother seated'—'on behalf of (wei fourth tone, not second) his mother arises and.' The fifth character cannot by any possible stretch mean 'seated,' whereas you yourself, three lines previously have 'the Buddha arose from the coffin.'

"With regard to the sentence translated on p. 3, line 4 from foot, by 'as witnessed by,' this should be 'as a manifestation to a great multitude.' There is an important difference here which cannot be neglected."

In comment on Professor Giles's suggestion, I will say that Kai Fung Fu is the place mentioned by Professor Hirth in his discussion of the same picture on page 77 of his *Collector's Note Book*. Having no idea of the geographical site of Yang ti, I must leave it to these two authorities to decide to which place Wu Tao Tze's birthplace Yang ti is nearer. Otherwise Professor Giles's comments on the translation are in order, and I am grateful for the corrections.

In his *History of Chinese Art* Professor Giles makes some comments on Wu Tao Tze which will be interesting to those who have seen his Nirvana picture. Professor Giles says:

"More than once Wu Tao-tzŭ painted the great magician, Chung K'uei, who could exorcise demons. In one instance the magician was represented 'dressed in a blue robe, with one foot bare, blind of one eye, a tablet at his waist, with disheveled hair, holding a demon in his left hand as he gorges out its eye with his right,—a powerful work and a model of painting.'

"On another occasion, the Emperor Ming Huang, who had suffered from fever for nearly a month, saw Chung K'uei in a dream fighting on his behalf against the fever demon. 'When his Majesty awaked, the disease had left him; he therefore sent a command to Wu Tao-tzŭ to paint a picture of the occurrence. The latter had no sooner received this order than he seemed to see the whole scene, and at once completed the picture and took it in to the Emperor. His Majesty gazed upon it for some time, and then struck the table with his hand and said, Minister, you must have dreamt the same

⁴ A photogravure of this remarkable picture accompanied by the author's explanatory notes has been published by the Open Court Publishing Co. A half-tone of the same picture forms Plate 23 of the *Portfolio of Buddhist Art*, published by the same company.



NIRVANA BY WU TAO TZE.

dream as Ourselves; or how could you have made your picture so like as this?

"Here is another story. 'Wu Tao-tzŭ once went to see some priests, and met with a somewhat rude reception. He therefore drew a donkey on a wall in the temple, and at night the furniture and other paraphernalia of the priests were all kicked to pieces. The priests were sure that this was Wu's handiwork, and begged him to erase the drawing, after which there was no more trouble.'

"We are told however that 'in Wu Tao-tzŭ's pictures it was not the wealth of detail which so much struck the beholder as the extraordinary power he possessed of producing his effects by masterly brush-work. Further, many of his frescos were merely ink sketches, to which later generations have never been able to supply coloring. In painting aureoles, he would use no measurements, nor even compasses, but would trace the outline with a single stroke.'

"At a certain temple, about the year 806, there was an old man over eighty years of age, who remembered that when Wu Tao-tzŭ painted a god with an aureole, all the people of Ch'ang-an, young and old, scholars and laborers alike, gathered around the picture in a dense wall. The aureole was produced by a few rapid strokes, which seemed as if driven by a whirlwind; 'and everybody declared that his hand must have been guided by a god.'

"While on the subject of aureoles, the remarks of a writer of the eleventh century, named Shên Kua, may perhaps be quoted. 'When painters paint Buddha's aureole, they make it flat and round like a fan. If his body is deflected, then the aureole is also deflected,—a serious blunder. Such a one is only thinking of Buddha as a graven image, and does not know that the roundness of his aureole is everlasting. In like manner, when Buddha is represented as walking, his aureole is made to trail out behind him, and this is called the wind-borne aureole,—also a serious blunder. For Buddha's aureole is a divine aureole which even a universe-wrecking hurricane could not move, still less could our light breezes flutter it.'

"Another writer says, 'Wu Tao-tzŭ excelled in technique, and must be regarded as the inspired painter of all generations. In his early years he used a fine brush, but in middle life he used a brush like a cabbage.'"

Many ancient Chinese pictures have been bought up by Japanese art patrons, and the original of Wu Tao Tze's Nirvana, too, is said to have found its way to the country of the Rising Sun. Professor Giles speaking of Wu Tao Tze in the book discussed says

on page 44-45 that the original of the Nirvana picture "is said to be preserved in the monastery of Manjuji near Kioto, Japan; and an engraving of it was published in Anderson's *Pictorial Arts of Japan*, 1886. Mr. Kohitsu, the eminent art-critic, is not prepared to say that this very picture is actually from the brush of Wu Tao-tzŭ. At the worst, however, it may be regarded as a very early copy, and its accuracy may to some extent be tested by the following description from the *Wên chien hou lu* of a similar picture which once existed in China:

"At the K'ai-yüan temple in Fêng-hsiang Fu, on one of the inner walls of the great hall, Wu Tao-tzŭ painted incidents in the career of the Buddha from his birth, his period of preparation, and his appearance as a preacher of the Law, down to his entry into Nirvana. The picture includes scenery, buildings, human figures, birds and beasts, to the number of several thousands. It is the most beautiful and perfect work of all ages. While Buddha is passing into Nirvana, the bhikshus are beating their breasts and stamping in lamentation, as though utterly beyond self-control. Even the birds of the air and the beasts of the field are wailing and knocking their heads on the ground. Only Buddha himself is placid as usual, with no trace of anguish in his face. How could the painter have thus fathomed the mysteries of life and death? The answer is, that he was inspired.

"The above refers to the year 742. Fêng-hsiang Fu is now in the hands of our enemies, and its hamlets and buildings are but heaps of ruins; therefore I have made this record.'"

Professor Hirth publishes Anderson's reproduction of the Nirvana picture in his *Collector's Note Book* on the plate facing page 76. The half tone here reproduced as well as the photogravure published by the Open Court Publishing Company are made from a copy which is painstakingly neat in the minutest detail. It stands to reason, therefore, that it is more faithful to the original picture than the somewhat cruder sketch from which Mr. Anderson's reproduction has been made.

MISCELLANEOUS.

LAO-TZE IN HIS DESOLATION.

All great thinkers have moods in life in which they feel isolated and oppressed by the gravity of their thought. Lao-tze understood the corruption of his age and foresaw the doom that would overtake his country. He felt that he was different from others, and his consolation was that he was grounded in the *Tao*, that mysterious source of existence which is at once the father and mother of all things.

His book contains a passage which gives pathetic expression to this feeling, and a Japanese artist has sketched this bitter moment of the great philosopher's life with great skill and with deep sympathy. He shows the lonely thinker wrapped in clouds while the multitude of men in the outer world are enjoying themselves in frivolous pleasures.

The passage which the brush of the artist has illustrated in our frontispiece reads in Lao-tze's remarkable book as follows:

"The multitude of men are happy, so happy, as though celebrating a great feast. They are as though in springtime ascending a tower. I alone remain quiet, alas! like one that has not yet received an encouraging omen. I am like unto a babe that does not yet smile.

"Forlorn am I, O, so forlorn! It appears that I have no place whither I may return home.

"The multitude of men all have plenty and I alone appear empty. Alas! I am a man whose heart is foolish!

"Ignorant am I, O, so ignorant! Common people are bright, so bright, I alone am dull.

"Common people are smart, so smart; I alone am confused, so confused.

"Desolate am I, alas! like the sea. Adrift, alas! like one who has no place where to stay.

"The multitude of men all possess usefulness. I alone am awkward and a rustic too. I alone differ from others, but I prize seeking sustenance from our mother."

THE DERIVATION OF "CHRIST."

The May number of *The Open Court* contained two articles on the word "Christ." Mr. Kampmeier calls attention to its use in the Septuagint and stands up for the traditional derivation, while the Honorable Willis Brewer derives it from the Egyptian *Khheru*, the divine messenger, the herald of the gods, who comes to the assistance of the soul in its migration to Allalu.

I wish to say here that I have no definite opinion as to the origin of the word "Christ." In my article on the subject (*The Open Court* for February) I only wished to call attention to the difficulties that beset the term and deem the question as to its origin still open for discussion. I still consider it possible, I might even say probable, that the word "Christ" is an attempt to translate the Hebrew Messiah in the sense of "worthy to be anointed." Undoubtedly the word originated in Hebrew circles at Alexandria. Accordingly Egyptian or any Oriental pagan influence is not excluded, for Alexandria was a center of learning, and we know that even the philosophies of distant India were not unknown there.

The solution offered by Mr. Brewer is interesting and ought to be seriously considered. At the same time I will say that there are many striking derivations of Greek names from the Egyptian language. There is a remarkable coincidence in the sound of the words "*natura*" and "*neter*" which in Egyptian means "God," but I can not help saying that we have to deal here with an obvious coincidence, for the derivation of *natura* from the root NAT, "to grow," which also appears in the verb *nascor*, is too well established to be ignored. It corresponds exactly to the same word in Greek which is *physis*, derived from *physein*, "to grow."

Very interesting is Mr. Brewer's derivation of Aphrodite from either *Pha-raa-da-t*, "gift of the sun," or from *Pha-raa-tut*, "the vestal of the sun." There is no question that the name "Aphrodite" was not originally a Greek word, and that its origin should be Egyptian is by no means improbable.

There are other names of Greek mythology not mentioned by Mr. Brewer which the Greeks adopted from Egypt, especially the word Elysium which is the Egyptian A-a-lu, Rhadamantys, the King of Elysium, and Charon (the Babylonian *Kaleb Ea*, and the Egyptian *Karc*, skipper), the ferryman on the Styx.

QUESTIONS FOR PSYCHICAL RESEARCH.

The American Society for Psychical Research is circulating a request for information with regard to unusual mental experiences of all types. This is issued in the form of a questionnaire, and to be of any value whatever it is very important that as large a number of answers as possible be obtained.

In responding to the questions informants are requested to answer "Yes" or "No" to each question according to the circumstances of their experiences and to write out a detailed account of such as are answered affirmatively. In general, it is well to report experiences as soon as possible after their occurrence, but in any case the day and hour of the incidents should be recorded when known and all possible details regardless of the points that may most interest the narrator. Pertinent documents are valuable, and it is best to avoid theoretical explanations in the relation of facts.

The Society guarantees that neither names nor facts shall be used in any public manner without permission.

LIST OF QUESTIONS.

1. Have you ever experienced any interesting *Illusions*, visual, auditory, tactual, or other type?
2. Have you ever had any *Hallucinations*, visual, auditory, or other type?
3. Have you ever had any experiences which were evidently mere *chance coincidences*?

4. Have you had any remarkable *dreams*, whether coincidental or otherwise?
 5. Have you had any remarkable *visions* or *auditory experiences*, not of the nature of apparitions and not of a coincidental character?
 6. Do you know of any *visions* or other interesting experiences of *dying persons*?
 7. Have you ever had any *apparitions* of living or deceased persons, whether coincidental or otherwise?
 8. Have you ever had any experiences in so-called *clairvoyance* or *clair-audience*, representing really or apparently supernormal knowledge of physical objects, places, or events out of all possible range of normal sense perception?
 9. Do you know of any remarkable phenomena associated with or apparently due to hypnotic conditions?
 10. Have you ever had any *premonitions*, or experiences really or apparently forecasting future events?
 11. Have you ever had any experiences in *thought transference* scientifically called *telepathy*?
 12. Have you ever had any unusual experiences under the influence of ether or chloroform?
 13. Have you ever had any unusual experiences in connection with the use of narcotics or stimulants, whether taken for medical or other purposes?
 14. Have you ever had any personal knowledge of instances of subconscious stimulation of other persons or personalities, in other words cases of alternating personalities, or occasional instances of subconscious mental action of an interesting character?
 15. Have you ever had any experience with automatic writing or drawing, the Ouija board, and the Planchette?
 16. Have you ever had any experiences with mediums or psychics so called?
 17. Have you ever had any experiences in connection with "*haunted*" houses?
 18. Have you ever heard any *raps* or noises which apparently could not be explained by ordinary causes?
 19. Have you ever witnessed the movements of objects without apparent physical contact and under circumstances suggesting unknown or unusual causes?
 20. Have you ever observed, or had reason to believe, the existence of real or apparent supernormal experiences among animals of any kind?
 21. Have you observed or known any phenomena among the blind or the deaf and dumb that were apparently not explained by ordinary causes?
 22. Do you know any persons who have had any of the experiences enumerated in the above questions? If so, can you ascertain name and address and also whether we can be permitted to have communication with the same?
- Please to address all reports and records to Dr. James H. Hyslop, 519 West 149th St., New York, N. Y.

WAS GALILEO GALILEI TORTURED?

To the Editor of *The Open Court*:

With reference to the question of Galileo having been put to the torture, I have made investigations with the following results:

1. It has not yet been proved that he was actually put on the rack.

2. The *original* record of the Verdict and Abjuration was written in Italian but has at various times been translated into Latin.

3. The passage (quoted in *The Open Court*, Jan. 1908, p. 9, par. 3) "and you Galileo Galilei defendant, question examined and having confessed as above, we say judge etc.," might lead some to suspect that actual torture was applied, but in the Italian original it runs thus: "e te Galileo Galilei, reo, quà presente processato, e confesso come sopra dall'altra, diciamo, pronunziamo etc."

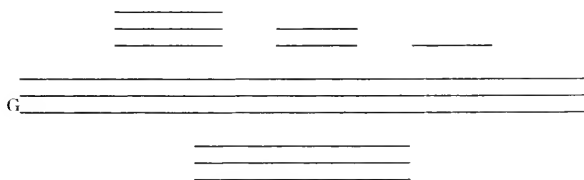
4. Those who maintain that Galileo was actually tortured have endeavored to make the most out of the words "*rigoroso esame*" in the passage "giudicassimo esser necessario venir contro di te al rigoroso esame," by putting on them the construction that the Inquisitors judged it was necessary to put Galileo to *actual* torture in order to test the sincerity of his submission. In the translation you have used, the passage occurs on page 9, par. 2.

5. The most that can be said, it appears to me, is that Galileo was *threatened* with torture, but it has not been proved, nay more, it seems very unlikely that torture was actually applied.

LONDON, ENGLAND.

JOHN F. SUBRA.

THREE-LINE STAFF FOR MUSIC NOTATION.



The three lines represent *do, mi, sol*, or 1, 3, 5, of the scale in all musical expression, and for all the "parts," the left-hand as well as the right-hand. The staff is transposable, the key being denoted by letter, as G, from the middle octave of the standard absolute scale. Of course *re* and *fa* come in the spaces, and between the main staff and its duplication above or below come *la* and *si*.

This method dispenses with "signatures" and many of the "accidentals." For an illustration of the latter, a run of five octaves in "The Flower Song," having nine accidentals, has not one on this three-line staff with A for the key-line.

But the greatest advantage of this proposed system is rapidity of reading. For illustration, it is difficult for one standing at a distance to count the stories of a "sky-scraper" building, on account of the uniformity of outline; but were they marked off in threes the task would be easy. This fact, in conjunction with the unchangeableness of the syllables and numerals on the staff, reduces the burden of learning to read, and the reading and manipulation on the piano or organ, to less than a quarter of what it is now; and this is true whether one plays by letter, syllable, numeral or interval.

This plan, in connection with the transposable key-board for the piano or organ, formerly manufactured to a small extent, still farther reduces the labor of reading and playing, probably to a tenth of the present requirement. Every performer has favorite scales of touch keys which he can manipulate

more easily than others, as D, F, G, or Bb; and by this adjustable key-board he can properly play any piece with his favorite scale of touch-keys. This sliding of the key-board to the right or left requires only the time of a quarter note, and therefore generally can be done quickly enough where the key (or signature) changes. Whatever handicap from this source may exist is many times offset by the greater freedom supplied the composer in its other features. All music, indeed, has to be composed with reference to the limitations of the instruments for which it is designed.

By the way, it is a great pleasure, as well as profitable, to transcribe music from the present five-line system to this three-line staff method, whether for the voice or almost any instrument, as by this means difficult passages are rendered clear and easy to the vision and fixed in the memory.

But inventions, as you already know, that are made to supersede a universal custom, cannot be made to succeed in public use, as for example reformed spelling of the English language, artificial language for universal use, etc. Pity!

EWING SUMMERS.

314 7th St., N. E., Washington, D. C.

BOOK REVIEWS AND NOTES.

LES RELIGIONS ORIENTALES DANS LE PAGANISME ROMAIN. Par *Franz Cumont*. Paris: Ernest Leroux, 1907. Pp. 333.

Prof. Franz Cumont, well known in the world of scientists as the greatest authority on the history and development of Mithraism in the Roman empire, has written this exceedingly interesting book for the *Annales du Musée Guimet*. It is the result of a series of lectures before the College of France at Paris, and has been published by Ernest Leroux, of Paris, Rue Bonaparte 28.

The book is interesting mainly because it gives us several new points of view, and removes a misconception of the conditions in the Roman empire which will be surprising to those who are otherwise well versed in the history of classic antiquity. We are accustomed to think of Rome as having conquered the Orient and Romanizing the entire Eastern world, and Roman civilization appeals to us as a more powerful factor which seizes upon and changes the Orient. We are too much accustomed to look upon the Orient as being the same as it is now, impoverished and degraded in financial as well as moral respects. Professor Cumont teaches us that conditions were different in the last part of Roman history. In the days of Augustus we find the Roman empire having conquered by its superior militarism the entire Mediterranean world. Rome preserves the form of republican institutions and the conquered territories enjoy a certain local self-government subject only to the appointment of governors dependent upon the emperor. How different are the conditions of the later empire, as for instance in the days of Diocletian. Everything is centralized and the emperor has become an absolute monarch. Local autonomy in the province is lost and the Roman empire has been modeled after the pattern of an Oriental state, and the political situation is only one side of a change which extends to other branches of the social and political life of the empire. Professor Cumont calls it the pacific penetration of the Occident by the Orient. He reminds us that in the days of Augustus the Orient was not yet the degraded Levant which it is to-day. Though the Roman soldier was superior, the Eastern countries were after all the seats

of wealth, of culture and of learning, so that even Nero could think of removing the capital of the empire to Alexandria. In these days the Occident was gradually permeated by Eastern religions. Christianity did not take its first hold in Eastern provinces but it took first root and developed its historical peculiarities among the Western territories of the empire. Professor Cumont excludes from the present volume a consideration of the problem how far Christianity has been influenced by other religions, and how far in return it may have influenced them. He points out that the similarities of ceremonies and rituals are not always a proof of an adoption on either side. They may under similar conditions develop similar forms. So for instance the third degree of Mithraism is called *Miles*, i. e., soldier, and there everything was modeled in a military fashion. The devotee takes the oath and promises to fight the evil one. He is supplied with arms which symbolize the religious virtues and we notice the old Mazdean dualism throughout, but St. Paul uses the same simile in his epistles, and St. Paul is older than the Mithraistic religion as it was worked out in the second century of the Christian era. Both views, the Mithraistic and St. Paul's, may have developed independently, or be referred back to an older common source. The question of mutual adoption has not been answered in a simple manner because, says Professor Cumont, every single instance would have to be investigated separately, and we may in different cases come to the most opposite conclusions.

Professor Cumont has collected here perhaps all that can be said concerning the ancient Oriental cults in the Roman empire, but if we consider the significance of the subject we must complain that the harvest in itself is meagre enough, because of the lack of sources. It is to be regretted that the ancient pagan litanies have almost entirely been lost and we have only little scraps of evidence in the ancient monuments and accidental references to religious rituals among which the most important ones are satirical parodies.

Professor Cumont treats his subject in eight chapters, which are as follows: Rome and the Orient; Why the Oriental Cults Propagated Themselves; Asia Minor, The Arrival of Cybele at Rome and Her Court in Asia Minor, etc.; Egypt, the Foundation of the Cult of Serapis, the Hellenized Egyptian Court, etc.; Syria and the Syrian Goddesses; Persia, the Influence of the Empire of the Achæmenides, Mazdaism, the Origin of the Mysteries of Mithra, etc.; Astrology and Magic; The Transformation of Paganism, Paganism before Constantine, Christian Polemics, etc.

TSZE TEËN PIAO MUH JI-TEN HIYO MOKU. A Guide to the Dictionary of the Chinese Language, and to the Katakana Syllabary of the Japanese Language. Second edition. By *Thomas Jenner*. London: Luzac & Co. Pp. 122.

Owing to the extreme complexity of the Chinese ideographs, Western scholars are generally discouraged to grapple with them, though the importance of China, politically, commercially, in literature, or otherwise, is well recognized and commands serious attention. Therefore anything that purposes to make easier the study of the Chinese language must be welcome. Mr. Thomas Jenner, member of the China Society, offers us in this book a certain artificial method of memorising the Chinese radicals which is based upon the psychological principle of association. The principle was first applied to a practical use by William Stokes, teacher of memory, and the author has

utilized it for his Chinese study, finding it very practicable. The book contains not only the list of radicals, but also the names and dates of the twenty-six Chinese dynasties and two hundred thirty-seven emperors, all numerically arranged; along with a chapter on the geography of China and its map, and followed by some other sundry matters among which an account of the Chinese *sean-ben* (abacus). These compose Part I of the book.

The second part is devoted to the Japanese Katakana syllabary. It also contains the names of the emperors and a map of Japan.

To illustrate Mr. Jenner's method of memorizing Chinese radicals, I may take one instance from the book. The 119th radical is *mi*, meaning "uncooked rice." To memorize the sound and the meaning of the character, the author devises the word-combination "*mcal of rice*," and then he composes a sentence containing this combination, thus: "These broad cloths are damaged with the *mcal of rice*," a complete association of ideas being thus formed. While some of these memorial sentences are very good, others seem to be unsatisfactory, and the author may in another edition replace them by better ones.

The same method is applied to the Japanese syllabary commonly known as *iroha* (Japanese alphabet). But in this case the method is much simpler, for the Japanese syllables are not complicated. The second character of *iroha* is *ro*, which when written in Katakana style looks like a square, that is, "The row-lock hall of an ancient gallery"; and thus the sound and the symbol are associated together in memory.

D. T. S.

DIE GEHEIMLEHRE DES VEDA. Ausgewählte Texte der Upanishads aus dem Sanskrit übersetzt von Dr. Paul Deussen. Leipsic: Brockhaus, 1907. Pp. xxiii, 221.

It is strange how easily scholars identify themselves with the subject of their inquiry. Just as Max Müller was identified with the idea of the Self which he adopted in his philosophy almost literally in the sense in which it is used by the Brahmans, so Dr. Paul Deussen has become an enthusiastic expounder of Brahman philosophy as set forth in the Upanishads. The Upanishads were foreshadowed in the Veda, and for a long time the conception of the Self was the esoteric doctrine of the Brahman sages which was handed down from father to son and from teacher to pupil, not openly but in the form of a secret. We read for instance:

"Then spake Yajnavalkya, 'Take me by the hand, oh Arthabhaga, my dear one, for thus we must both come to an understanding by ourselves and not here in the assembly.'"

And again in another Upanishad we read:

"Therefore shall a father as a Brahman teach this doctrine only to his eldest son or perhaps also to a trusted disciple, but not to any one else whatsoever he may be. Even if a man should offer him in payment the whole earth and all its wealth, 'This is worth more,' he should then think,—'This is worth more,' he should then think."

These are the mottoes with which Professor Deussen prefaces a collection of selected texts of the Upanishads chosen for the purpose of characterizing the esoteric doctrine of the Atman, or the Self, which constitutes the central idea of Brahman philosophy. It is practically a metaphysical conception which assumes the Self as an independent being that exists by itself, the existence of which is denied by Buddhism. Professor Deussen here represents to us an

authoritative statement of the Brahman doctrine as taught in the texts themselves, nor is there any doubt about his being an indispensable authority in the comprehension and correct rendering of both the Sanskrit texts and ideas.

THE SACRED CITY OF ANURADHAPURA. By *Brahmachari Walisinha Harischandradra*. Published by the author at 44 First Cross St., Colombo. Pp. 132. Price, 3 Rs.

Under this title Mr. Harischandradra has published a fully illustrated book for the purpose of making known the true history of the ancient capital of Ceylon, the sacred city of Anuradhapura with its many interesting ruins. The illustrations consist of the sacred Bodhi tree, a number of dagobas and ancient shrines, several portions of the stairs of Mihintale, with statues and other monuments of interest. The history of this ancient center of Buddhist civilization is almost unknown to Western people, which makes it the more interesting to read an author who has purposely studied the records and evidences of the glorious past of his country. The book is presumably printed by the author at his own expense, which must have been considerable, and its typography as well as its style betray its native origin. Nevertheless the reader will easily condone the shortcomings if he feels at all in sympathy with the enthusiasm and religious and patriotic zeal of the author. At any rate the book will be important to all who are interested in the history of Buddhism in Ceylon, for it brings within reach many data extracted from the author's knowledge of native documents, which are of difficult access to those not fully conversant with Singalese.

KRITIK DER REINEN ERFAHRUNG. Von *Richard Avenarius*. Leipzig: Reiland, 1907. Pp. xxvii, 222.

Richard Avenarius, late professor at the University of Zürich, died a few years ago, and his widow has caused the republication of his main works in a second edition. He is not much known, and although it appears that his presentation is bewildering we believe that his method ought to be taken into consideration by professional philosophers. His intention was to work out a philosophy of experience. We think that he has failed in many significant points, but his ideal is right. His first essay was entitled "Philosophy as Thinking the World According to the Principle of the Smallest Effort," which is a valuable idea and strongly recalls Ernst Mach's "economy of thought."

He further offers a book entitled "Critique of Pure Experience" in which he endeavors to analyse experience and let nothing but the facts of experience enter into his conception of the world. A further step in bringing his philosophy before the public is his human conception of the world.

In all his writings he attempts to strike out into new paths by following closely the example of naturalists, but by avoiding the work done by philosophers before him he comes to some extent practically to similar conclusions, although he misunderstands that others have thought and said similar things, and accuses his predecessors of metaphysicism where they often are as positivistic as he is himself. The latest publication before us is the first volume of the second edition of his "Critique of Pure Experience," edited by Petzoldt, who utilized the posthumous notes of Avenarius, but has otherwise left the work in the same shape as it was when it appeared in its first edition.

MENDELSSOHN. By *Camille Bellaigue*. Paris: Felix Alcan, 1907. Pp. 227. Price, 3 fr. 50.

In a series of books devoted to music and musicians, entitled *Les maitres de la musique*, M. Felix Alcan publishes a charming life of Mendelssohn, who though not one of the greatest composers, is nevertheless one who is near to them in spirit, in technique, and classical seriousness. Our author, the musical critic of the *Revue des Deux-Mondes*, has made a special study of this great musician, who began his career at the early age of seven years. He follows him in his travels to Italy, Switzerland, France, England, and tells his life in Germany where he finally died a premature death. The work contains 227 pages and is divided into two books, each of five chapters. Those of the first book are (1) From Childhood to His Sixteenth Year, (2) From the Sixteenth to the Twentieth Year, (3) The Years of Travel (1829-32), (4) His Return and His German Career at Düsseldorf (1833-35), (5) From His Settlement in Leipsic (1835) Until His Death (1847). The subjects of the second book, which treats of his genius and his works, are as follows: (1) Generalities, (2) His Form and Technique, (3) His Sentiment or *Ethos*, (4) His Influence, and (5) Conclusion.

An appendix enumerates the works of Mendelssohn, and offers also a bibliography of the most important works written about him.

ESSAIS DE JEAN REY. Découverté et preuve de la pesanteur de l'air. Edition nouvelle avec commentaire publiée par *Maurice Petit*. Paris: Hermann, 1907. Pp. XXVII, 191. Price, 7 francs.

Frémy says in his *Encyclopédie chimique* that "J. Rey, the physician of Périgord as he has frequently been called with a certain intention of belittlement, was a distinguished observer who lived before his time, and it is surprising that when speaking of the fine works of Torricelli, published in 1643, and those of Pascal in 1648, no mention is made of the grand discovery of Jean Rey. I look upon this silence as one of the great injustices which have been committed in the history of science."

To make up for this injustice A. Hermann of 6 Rue De La Sorbonne, Paris, now republishes M. Rey's essay on the discovery and proof of the weight of air, which appeared for the first time in 1630 and may indeed be regarded as one of the most important investigations that paved the way for a better physical comprehension of nature. The book is edited by Maurice Petit, a French pharmacist, and is accompanied by some letters and critical notes. The publishers have printed it on good paper, and have reproduced the original title page of the first edition.

Mrs. Janet E. Ruutz-Rees has published a series of sermon-like "Reflections of the Psalms" in a small booklet of 43 pages bearing the same title and containing the following chapters, "God and the Soul," "The True Nature of Love," "Blessedness," "The Search for God," "The Conflict," "The Soul's Victory."

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Space and Geometry in the Light of Physiological, Psychological and Physical Inquiry.

By Dr. Ernst Mach, Emeritus Professor in the University of Vienna. From the German by Thomas J. McCormack, Principal of the LaSalle-Peru Township High School. 1906. Cloth, gilt top. Pp. 143. \$1.00 net. (5s. net.)

In these essays Professor Mach discusses the questions of the nature, origin, and development of our concepts of space from the three points of view of the physiology and psychology of the senses, history, and physics, in all which departments his profound researches have gained for him an authoritative and commanding position. While in most works on the foundations of geometry one point of view only is emphasized—be it that of logic, epistemology, psychology, history, or the formal technology

of the science—here light is shed upon the subject from all points of view combined, and the different sources from which the many divergent forms that the science of space has historically assumed, are thus shown forth with a distinctness and precision that in suggestiveness at least leave little to be desired.

Any reader who possesses a slight knowledge of mathematics may derive from these essays a very adequate idea of the abstruse yet important researches of meta-geometry.

The Vocation of Man. By Johann Gottlieb Fichte. Translated by William Smith, LL. D. Reprint Edition. With biographical introduction by E. Ritchie, Ph. D. 1906. Pp. 185. Cloth, 75c net. Paper, 25c; mailed, 31c. (1s. 6d.)

Everyone familiar with the history of German Philosophy recognizes the importance of Fichte's position in its development. His idealism was the best exposition of the logical outcome of Kant's system in one of its principal aspects, while it was also the natural precursor of Hegel's philosophy. But the intrinsic value of Fichte's writings have too often been overlooked. His lofty ethical tone, the keenness of his mental vision and the purity of his style render his works a stimulus and a source of satisfaction to every intelligent reader. Of all his many books, that best adapted to excite an interest in his philosophic thought is the *Vocation of Man*, which contains many of his most fruitful ideas and is an excellent example of the spirit and method of his teaching.

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